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Recognition in Heaven.

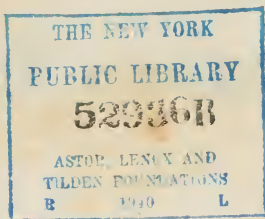
BY

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“Can we forget departed friends? Ah, no!
Within our hearts their memory buried lies;
The thought that where they are we too shall go
Will cast a light o'er darkest scenes of wo;
For to their own blest dwellings in the skies
The souls whom Christ sets free exultingly shall rise.”

RICHMOND, VA.:
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P R E F A C E.

THE heart has its own history. In its loneliness often spontaneously arise emotions of indefinable endearment, that seem to be prophetic of a blissful consummation, as if breathed by invisible and familiar friends from the Spirit-land. Insensible, at such times, of connection with rude matter about us, we seem to be soaring aloft to a bright and happy world afar,—a Paradise, an Eden of Love, the home of the soul,—where the Father of our spirits abides, surrounded by his ransomed and angelic family,—and among them are many of our own household. Anon, we seem to have approached so near as almost to hear the softened notes of the distant cherubim, and to inhale the fragrance of the Rose of Sharon and the odor of the “golden vials,” and to see the curtain of immortality gently rising, and revealing familiar forms and faces beckoning us to a welcome place among them. At such times, like Paul, we hear and see what it is unlawful to repeat—so sacred are our communings with them we love, and so rude and cold the world in which we live. Or, like Peter on Tabor, we never would think of

earth again, did not other friends and unfinished work recall us to the place of graves. Or, as to John in Patmos, a door to us seems opened in heaven, and we seem to hear a voice saying, "Come up hither, and I will show you things which must be hereafter;"—and suddenly the sterile rocks around us become a mount of glorious vision—from which, like Elijah, in a chariot of fire we would ascend into the open heavens, if the time had come to transmit our mantle to another. And so, like David, we cheer ourselves the while with the belief, that, though our sainted friends cannot come back to us, we shall in due time go to them.

We cannot renounce the belief that an invisible spiritual world surrounds us, that other spirits, besides the Omniscient, take cognizance of our inmost feelings and tenderest emotions, and in some sort reciprocate our purest affections, sympathize in our sorrows, and share in our joys. We are assured that guardian angels are about us, and oft we believe that sainted friends commingle with them, and are our companions by the way. Sometimes so intense is the impression that they are near us, that the image seems to start from the canvas on the wall, and smile on us, and the summer breeze through the window seems to whisper messages from the land of our loved ones. The carol of birds in the stillness of eventide reminds us of our bereavement, and, in cadences soft and sweet, awakens in

the soul a note ineffably tender, which we wish we had words to express. The crystal streamlet, murmuring by the moss and the sedge, or rippling over the pebbles, or “rombling” down the slope of the mountain, has, too, a voice the soul can interpret, but cannot express. The stars in the serene heavens, in the hour of melancholy, twinkle so mildly on us, that our sadness is soothed, for they seem to be

——“Telling a touching story
Of friends long past to the kingdom of love,
Where the soul wears its mantle of glory.”

We love the graves of our sainted dead; and every visit we make where they repose we instinctively recall what they were, and as instinctively believe that their spirits are the same. In the solemn sanctity of the churchyard, or the old family burial-ground, we often feel a deeper throb of immortality, and a warmer glow of social affection, than elsewhere; for those that loved us seem to be there, and we love to linger there, because there we laid them, and there we parted from them last, and there we can visit them again, and we would feel desolate if we knew not the sacred spot where their loved forms are sleeping in the deep and lonesome slumber of death. We love the wild rose that blossoms, and the greensward that waves, and the evergreen that bends, and the vine that droops, over their graves. Treasured mementos awaken the tenderest reminiscences, and the departed are associated with every object

we know they loved most, and we love the things they loved *because* they loved them. In the impulse of affection, we would die to meet them again, if by dying we knew we should do so, and find them the same they were when with us on earth. Oh, who, when his work is done, would not resign his body to repose beside the graves of his sleeping friends, that he might rejoin their blessed spirits in heaven? When Sarah died in Kirjath-Arba, "Abraham came to mourn for her, and to weep for her," and he buried her "in the cave, in the end of the field of Machpelah;" and when Abraham died, his sons, Isaac and Ishmael, laid him by the side of Sarah.

It may be you have just returned from the grave to your dreary home, where the loved one never, never can come back again. Suddenly the sunshine of life has faded into gloom, and the fireside is clothed with mourning and grief. Unheard now is the sound of approaching or receding footsteps, and no more in this life, except in memory, can the departed cheer you with the smiles of love, or bless you with the offices of friendship, or instruct you with the counsels of wisdom; and through the dwelling, just now so cheerful and joyous, a deep melancholy reigns, which no words can describe, and which the following pages are designed to relieve. Nature speaks in tones of sadness and uncertainty, till a voice, clear and distinct, from the Spirit-land itself, is heard.

We shall survey the whole ground, as far at least as we are able, on which the hope of recognition is founded; and in doing so, we cordially avow that to us no hope of the soul is invested with so much interest and value as that of meeting and knowing our friends in heaven, except that one most blissful hope, the hope of meeting and knowing Him "who loved us, and gave himself for us." It is the presence of our friends that constitutes all that is worthy of the name of *home* in this wilderness world; and, bowed into the dust as we are on their death, our grief is relieved only in proportion as we hope to rejoin them beyond the wilderness. What, then, besides the exception we have made, can so enlist our hearts as the subject of this treatise? Home! and Heaven! blessed names! A thousand unutterable thoughts and feelings crowd upon us as soon as they are mentioned?

We make a brief statement of the general arrangement of this volume, and shall then detain the reader no longer from the meditations that have been so pleasant to us.

The immortality of the soul is first considered, because, if the soul be not immortal, recognition after death is out of the question. The immortality of the soul may be doubted indeed by but few, and yet the consideration of it may not only be pleasant in itself, but an agreeable introduction to the consideration of the doctrine of recognition.

Part First embraces arguments derived from

Nature, Reason, and the Scriptures, in favor of the recognition of those we *have* known.

Part Second embraces arguments in favor of the stronger position, that we shall know those we have *not* known; from which follows the less from the greater,—that is, that we shall recognise those we *have* known.

Part Third embraces arguments in support of the exaltation and perpetuation of *particular* friendships in heaven.

Part Fourth embraces the consideration of objections.

The conclusion contains the consolatory and practical application of the subject.

L. R.

PETERSBURG, VIRGINIA, *Oct. 20th*, 1855.

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INTRODUCTION.

IMMORTALITY OF THE SOUL.

THERE is a deep impulse to eternity in every human bosom, a profound longing after some grand consummation of our being, to which we feel charmed onward by a power superior to ourselves. We no sooner begin conscious existence, than spontaneously we go forth in pursuit of some long-lost, final good, corresponding to the magnitude of the preparations without us, and the mystery and intensity of the impulses within us. Somewhere in the future, beyond the sunset of this world, we anticipate the establishment of our being, and we give to the future its boundlessness and its greatness, because we feel that we are formed for it and are destined to it, though we feel there are stupendous obstacles lying in our path, which cannot be surmounted without calling constantly to our aid the same power that ever allures us onward. Heathendom, with its sublime philosophy, science, arts, and education, amid tones of deepest sadness and despair, felt an under-current of spiritual energy struggling for dominion, and heard the fainter whispers and echoes of a "Name above every other name," to be revealed in due time. "Golden threads of immortality" ran through the whole tissue of antiquity, which the ancients in vain attempted to trace to their origin and end, and of which they formed the finer material that adorned their

gods, and heroes, and temples. Many of the noble words of heathen mythology, descriptive of worship, religion, sanctity, piety, atonement, sacrifice, faith, initiation, were but the impressive preparations for the splendid revelations of the gospel, and only required a satisfactory explanation to confirm the long and ardently cherished hope of the world's redemption. Heathen philosophers were but the seers, and heathen poets the bards, of initial grace, preparing their disciples, "like those of John the Baptist,"* to be presented to Christ for perfection. Till this time, though they could not call themselves the followers of Christ, they called themselves the followers of Plato. Though they were ignorant of the refreshing shade and fruits of the Tree of Life, and the healing waters of Siloam, they loved the pleasant groves of Academia, and the crystal fountains of Helicon, Parnassus, and Pindus. Though they beheld not the charms of holiness, they cultivated the taste for the sublime and beautiful. Though not a temple of the true God was found in all their cities, they reared structures for the worship of their deities, and selected and consecrated spots to sacred services. Though their religious impulses were perverted by ignorance, superstition, policy, or education, they still cherished reverence for some supreme ruling power, to whom they dedicated altars, in the earliest instances composed of earth or ashes, erected in the open air, or in sombre recesses in solitary woods, or upon the tops of mountains, or in retired grottoes in the sides of the mountains, or in shady arbors formed of laurel, or beneath some venerable oak or other sacred tree, till at length, in the progress of refinement and civilization, splendid temples were erected, surrounded by the most costly enclosures, and adorned with a gorgeous profusion of altars, statues, and monu-

* Trench, Hulsean Lectures.

ments. In a word, the whole heathen world inclined to some great central truth for the solution of its sacred mysteries and the explanation and confirmation of its deep and sacred impulses.

1. The admirable harmony of the material universe over our heads, suggests the belief that there is another state, in which the confusion, irregularity, and imperfection of the world we inhabit shall be corrected and repaired. The constitution of the human mind, though now in magnificent ruins, suggests the belief of its destination to a higher sphere; though humbled in the dust, it instinctively refers its noble powers to a period infinitely exalted above the present changeful and transitory life. Or if this spontaneous conviction be interpreted as an illusion of a frail and transitory being, the inquiry arises, why should divine wisdom and goodness have connected so frail and transient a being with such a splendid and harmonious system as that which surrounds him, and overawes him on every hand? Admit man's destination to a higher state, and he is *above* the present system; deny his immortality, and he is not only *below* the present system, but the present system itself suggests no end in vindication of the wisdom and goodness of God. What! was the mind of man originally constituted to be absorbed and vanish amid the enterprises and trivial pursuits of a few years? Grant that this world had an origin,—and blind infidelity only denies that it had,—and no argument can prove that its Creator confines the existence of man to the present state, or that his hopes of the future are illusory.

Let it not be assumed that man knows the *force* and *limit* of his existence through the medium of the *senses*. Intuition is connatural with the human mind, and hence existence cannot be inferred from sense. The soul has its own separate and independent spontaneity, prophetic of its immortality and indefinite expansibility. As a latent fire from the

smitten rock issues a brilliant and splendid light, a new essence, possessing nothing in common with the rude material in which it had long lain reposed,—or as the lightning, bursting from the bondage of the midnight thunder-cloud, flashes out, a new element of resplendent glory,—so the soul, issuing from its terrestrial confinement, will ascend, a new being, to the consummation of its existence, amid higher harmonies; the heavens and the earth shall open, and be covered with a momentary glory, as it ascends to the perfection to which it aspires.

2. The phenomena of mind cannot explain the origin and issue of mind, since by phenomena we are led forward interminably into the future, where the explanation reposes in the conclusion of the series. The unfathomed mystery of the soul, and the incomprehensibility of God, which are intuitive, fundamental, and unexplained facts, are strong presumptive arguments in favor of our future and exalted being. And by the light of revelation, borne upward in a succession of reflections and inspirations, we presently reach an intellectual and moral altitude we cannot measure, from which we look down with profound solicitude and upward with kindled hope, exclaiming, "*There is one difficulty more!*"—every difficulty surmounted becoming in our progress a sublime argument that we are pursuing the appropriate path toward our first cause and ultimate end; every moment confirmed in the belief that the universe should have congenial inhabitants, and that we have already passed its frontiers and entered upon its possession; every moment anticipating that the next step will diffuse a sudden and sufficient light upon great questions now partially explained, or wholly involved in mystery; every moment assured that the comprehensive issue will have its own overwhelming evidence and its own indubitable history; every moment reminded, too, of our grandeur and our nothingness, of our dignity

and our dependence, of our immortality and our infancy, of our origin and our destiny; and every moment the more impressed with the duty of being content with the morning twilight that dawns clear and calm on this distant portion of our inheritance, and that warms our hearts into reverence, confidence, and hope.

3. All the fundamental facts of the present are connected with ultimate ends in the future. A means without a corresponding end is an absurdity; a faculty without a corresponding object is an absurdity. Every expectation of good, and every apprehension of evil, partakes of the nature of sure prophecy; and hence every man may find constituent in his present character indications of his final destiny. The development of the fundamental laws of nature is not more certain than the development of the fundamental laws of mind. As the seed contains in its unsightly coil all the inherent energy that is to bear it through the amplitude of its history, till it is consummated in summer beauty and autumnal perfection,—as the acorn, for example, contains within its organized atoms all the dormant energy that is to support the oak through a thousand storms,—so the mind has an inherent power, that is to sustain it through all the eventful periods of its immortality. The slow development of this energy, in the present state, is to be ascribed to the nature of the present state, in which “the whole creation groaneth for the *glorious liberty* of the sons of God, the adoption, to wit, *the redemption of the body.*” Though man lost the holiness of Adam, he did not lose the original *latent* energy of mind. The purification and development of this latent energy in the proper direction are two of the grand objects of the plan of redemption by Jesus Christ, and consequently they invest the redemptive principle with inconceivable importance. No wonder prophets and apostles, in referring, under inspiration, to the grace of God, employ such great

terms. Lost angels retain all the latent mental energy (except that of holiness) which they had in original creation; and the banishment of wicked men "from the presence of God, and the glory of his power," will not destroy this innate energy. The repression and confinement of this energy in evil will constitute a principal element in the retribution of lost angels and men. This is impressively set forth in the Scriptures under the figures of "*a great gulf fixed,*" *impassable*; "*chains,*" *restraint*; "*gnashing of teeth,*" *energy recoiling upon itself*; "*bottomless pit,*" not only *utter hopelessness*, but *the endless development of mental energy in evil and misery*; "*banished from God, and the glory of his power,*" severed completely from the only proper sources of mental development in the universe and in eternity: all this is the "second death," and the unutterable consciousness of it.

The natural energy of mind is indestructible and interminable, and the test of its strength is its development. The labors of to-day are preliminary to those of to-morrow; the labors of time are preliminary to those of eternity; and so on in endless and harmonious succession. Increasing strength diminishes difficulty. Every achievement is an accession of power. What, then, is the final object of mental energy? This world, we have seen, is inferior to it; and if this world were a paradise, life is too short for the mind's maturity in it; and hence we must look to a higher existence for the mind's maturity, to which we are allured by forces on all sides, and to which we are directed by the unerring and animating light of revelation.

4. It is the nature of pure reason, noblest faculty of the mind, to deduce unity and harmony from all the simple abstract judgments of the understanding, and thus, by *generalizing*, reach the Absolute Cause and final end—each particular truth leading to a general truth, and each general truth,

with its whole class of truths, leading nearer to the absolute, the unconditional, the necessary, the final, till the mind in rapture beholds the simple, central, all-comprehending Truth of the Universe,—the totality of all phenomena, mental and material. We feel no alarm for our hopes, or for the revelations of the Bible, when some new science threatens to invade them. Though great minds have discovered the almost obliterated traces of ancient nations, and genius and science have surveyed the border-lands of unknown and nameless worlds, and ventured even beyond the bounds of time in search of the primeval spoils and exuviæ of our own globe, entombed in fossiliferous strata during alternate and incalculable cycles of life and death, yet God, the Father of our spirits, like the sun, which hideth himself in his own splendor while he disperses darkness from every thing else, “holdeth back the face of his throne,”—concealeth himself in the dazzling effulgence of his own perfections,—till he shall light up the dark universe with his glory; thus reprov- ing the pride and presumption of ignorance, as he appropriates the successive achievements of science to the final and complete confirmation of the truth of the Bible. Though through a long series of profound researches, extending, with occasional intervals, over many centuries, and conducted by most of the renowned countries of antiquity, down to the present brilliant period, the aim of the whole process has been to approach the final truth, divine Providence has permitted this employment of mind, in order that the simple statements of the Bible may receive some confirmation from man himself; that, in whatever department of scientific or philosophical investigation the mind may take its direction, it may finally reach a conclusion in exact conformity with the dignified declarations of the Bible; that, as every improvement upon a preceding system, in any science, is made, it shall be added to the lore of mind, and lead man nearer

the perception of the primeval truth revealed in the Bible ; that what now can only be the objects of faith and hope shall finally become the subjects of conviction ; that the bewildered mind of man, after all its fatigue and skepticism, may cordially and satisfactorily admit that in not the least particular, in any department of scientific knowledge, any inconsistency with the truth of the Bible exists. Thus, Moses furnishes man with no philosophy, no laws of physics, states no theory, defends no hypothesis, indulges in no speculation ; but announces positive facts, fundamental laws, ultimate truths, thoughts and acts and purposes of God, as so many simple propositions, composing one grand and harmonious system of first principles, for man through a long succession of ages to elaborate and arrange for the confirmation and satisfaction of human hopes. When the mind, therefore, shall arrive at the ultimate truths of all science, the truth of the Bible will be recognised upon *philosophical* ground—a department of collateral evidence in support of revelation, *cumulative* in its strength, as that derived from prophecy and providence.

We seem to have forgotten that, in the nature of things, it is necessary that God should prepare the minds of men and angels, by the most stupendous and magnificent preliminaries, for the future, transcendent, and endless evolutions of his Godhead. The present great universe is but an introduction to all this ; for it is rational to suppose that, on the laws of progress along the endless chain of the known and unknown that conducts us into the future, in some distant era of mind the present limits of actual existence will be but the old familiar valleys in which we sported in our childhood, from which we shall ascend to the mountain summits, over which other stars and suns are shining, and beyond which brighter visions expand on the interminable immensity. Exalted to the position where the dependence

of every thing upon one general truth is perceived and traced to the nature of the all-perfected Being, the mind will enjoy a perpetual sabbatic rest in the love and contemplation of that Being—in Himself, in the past, and in the forthcoming and endless manifestations of Himself.

5. We reach the same conclusion from a consideration of the nature and tendency of man's *social* nature. The ineffably, unspeakably tender, pure, and substantial union between the three Persons in the Godhead—a profound and inexplicable fact and mystery—is the original standard of the social nature of man; and if such be the original, what must be the image? The final end of the social principle in man is not only to associate him with God and his holy family, but to exalt him to the highest happiness of which mind is capable. The constitution of society was ordained for happiness, and is founded upon the social principle. Every man, though he be an infidel, is bound to obey the laws of nature; and whoever disregards their authority not only becomes an enemy to himself, but to God and the human race. The indications of nature in man are such, that, independently of the knowledge of God, man discovers that he is made for society; and when the *explanatory* knowledge of the God of love is added, the most lively energy is given to the social sentiments, and is designed to carry them to the highest degree of perfection. The law of nature, explained by the gospel, and proceeding from the will of God, becomes the supreme law of man's conduct, and enjoins the most enlightened and sacred obligation—"Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself." The social principle pervades the holy universe. God for man declares a love whose utmost intensity no language can describe, no figures illustrate, no types express, no imagery represent, no actions exhaust, no periods unfold.

All the angels are transported in every case of penitence among men. They all rejoiced at the opening of one of the seals of redemption; and we know not that they are employed in any other service but what respects the salvation of man. All the prophets and apostles displayed the same holy sympathy; and so does the true church in all ages. What vast interests then must be involved! what great results must be impending! what grand consummation must be connected with man as a social being!

6. Love is the noblest ornament of our nature, and the sweetest passion that burns in the bosom of man or angel. It is a sublime enchantment, that insensibly disengages us from ourselves, and transports us beyond the limit of our being in search of the congenial out of ourselves. The soul, elevated by the sublime idea of the *God of love*, takes the first step toward immortality, exclaiming, "I shall be *satisfied* when I awake with *thy likeness*." *Love is happiness*, and the mind, expanded by love, is soon in motion to make everybody else happy within its reach. What then is the final object of love? It is not truth—nor is it beauty—nor is it order—nor is it nature—nor, least of all, is it self; it is God himself, and all who are like God. Love languishes for these through all life, and is never fully content with the sweetest glimpses of them in this life. Over all suffering, temptation, self-denial, sacrifice, want, persecution, and death itself, love goes forward for its maturity to God in heaven, where the face will beam with a sentimental glory, and every attribute be grace, and the exercises of the affections be in unison with the music of the spheres, the melody of angels, the songs of saints, and the perfections of God.

7. We may conclude *the future has its origin in the present*. The soul reposes on the only permanent foundation of happiness when all its hopes are connected with duty. The world appears ineffably beautiful, and incalculably valu-

able, when it appears contributing to the development of faculties of mind whose termination is unknown, and evolving a future in which its true destiny is confined. The emotions of immortality—the aspirations of a long celebrity—the sighs of the soul for the unbounded future as our country—are encouraged only when it is known that the present is connected with duty. Then the soul is as a flower, daily unfolding its petals, to bloom forever, and diffuse its fragrance as incense through eternity. The instinctive fear of spirit, the apprehension of some fearful disaster when the awful mysteries of the present state shall be explained, the expectation of magnificent things in the future world, the profound anxiety of the soul respecting its cause, its design, and the design of the vast universe it inhabits, the oppressive idea of the infinite, supreme, and eternal God, are not the results of material affinity, nor the spontaneous accidents of refined matter; or the soul would recoil from the confines of a dark and silent futurity. But these are the elements of a destiny that is to survive the heavens and the earth—elements which religion explains and classifies by connecting them with the future, and directing them to the approving decision of the Judge on the last day.

8. We have already stated that man is ever anticipating some point in the future in which his destiny shall be settled forever. Enchanted in this life from one delusion to another, the charm is soon flown, and the last and best boundary yet appears in the distance. The first draught of earthly pleasure is always the sweetest, and succession soon results in satiety; the heart is tormented with the remembrance that what is past is gone forever, and depressed by the consciousness that the past has contributed nothing to the welfare of the future. But faith, the representative of endless duration—not the work of nature, not a deduction, nor taught by men,—but a vital principle of divine grace—com-

mits the whole man, and the whole life, with every event, and every tendency, to the superintendence of God, and is to the *heart* what *reason* is to the *mind*. Conscious of its weakness, vice contracts the soul into a small space, and draws into a single point its whole existence. If it wanders, it is in dark and gloomy regions, where it is soon terrified by the phantoms of departed pleasures and flagrant sins, and where every step it seems to approach the confines of some unknown country of appalling realities. But faith is a principle that sees the end from the beginning; that explains every thing and every duration; that, in the disquietudes and uncertainties of this life, settles the soul in the blissful hope of existence in the light and glory of God, the Fountain of all being.

9. Finally: let it not be supposed that the soul's maturity will be the limit of its progress. No; but in turn it becomes the basis of a higher and more glorious series. We shall take up existence where Adam forfeited it and angels found it. As some mighty mind in this life—Bacon's, for instance—out of the materials of the past founds a new era and gives a new direction to human thought; so the close of our earthly state will be the epoch in the history of our being, from which shall be dated the unrestrained and endless development of mind in exact harmony with all that is great, and grand, and supreme, in eternity.

Here we are arrived at our Father's house at last, and we are ourselves again. And we look around for our friends: nothing is more natural. Are they with us? Do we know them? Let us interpret nature again. Let us descend into the vale again, and commune with our grief. The soul knows its own grief best. No one loved our departed friends as we do. No one feels their loss as we do; no one misses them as much as we do. No heart on earth retains so perfectly and indelibly *the image* of their loveliness as ours does; and that

is the precious memento which spirit gives to spirit, and which no artist can portray on canvas as it is impressed on our hearts. It has entered into our very being as a living reality; it seems to have become a part of ourselves, and we bear it along as a part of our destiny. We cannot realize the idea of its utter obliteration. It is the unfading pledge of the remembrance and return of the dear original. It were as difficult, it seems, to cease to be, as to violate this law of our nature. The waste of life and change cannot deface or dim the likeness love left us years ago. Every feature still is perfect; that eye, that brow, that smile, that face, that form, the dress, are as vivid still as an actual existence. Unchanged it must endure in us, though every thing else change and dissolve to dust around us. It is stamped with our own immortality—it must continue till the heavens and the earth are no more. It has a mysterious import of certain reunion. Though vanished from sight now is the original, this image we retain most sacredly impressed upon our hearts, assured, with the certainty of a prophecy, that somewhere in the great universe of being it still lives; and could we this instant start in pursuit of it, we would inquire where the angels of God and the good abide, and forthwith would we direct our course straight to that happy place; expecting, it might be, every moment to see the happy one on the way to meet us. This much we know is true;—so long as we remember and love, we hope to meet again; ay, so long as we love, we cannot forget.

Imagine not that this is but the delicious dream of the soul. Ever since man was banished from Paradise he has wandered in the wilderness, day and night, ever reminded by a mysterious impression, to which he cannot give utterance, that he is not what he was—that he is not what he may be—that, though much is lost, all is not lost—that what is lost may be recovered—that beyond the wilderness

there is a world whose flowers are unsoiled by the dust, unscorched by the sun, untorn by the tempest, unwithered by the frost, ever beautiful and fadeless. He feels now that he is alone; that his best friends are invisible; that the deep throbbing of his soul, which he can no more repress than he can stop the beating of his heart, is that he may see them again, and be with them forever. He wanders on, inquiring, Where is my Father? where is my First Cause? where is my Chief Good? where is my Ultimate End? where are the rest of the members of His family? where in the boundless universe may I find Him, and rejoin them? where shall the heart enjoy the full freedom for which it sighs? It is more than imagination that peoples the heavens with holy and exalted intelligences, and the good man feels he would be at home anywhere with them. Never can we believe that God created the bright sun merely to light us to the grave; nor do we believe that it is bright enough to light us a single step beyond it; nor do we believe that the stars shine merely to adorn the night. We feel that sun and stars are but a part of our kingdom, and that we have already entered upon its possession, and that, though now over our heads, they will soon be beneath our feet and under our sway. Great lights are in the heavens; and we are glad to see them, for they awaken great thoughts and great emotions, encouraging the soul onward in its right path to its noble destiny. Who, then, will say this is a dream? No: it is sublime faith; such a faith as is supported by the strongest deductions of reason, and as is consistent with the true dignity, the deep promptings, of the soul, and the revelations of the word of God.

PART I.

RECOGNITION IN HEAVEN OF THOSE WE HAVE KNOWN.

CHAPTER I.

THE ARGUMENT FROM NATURE.

THE doctrine of recognition is essentially involved in the original instincts of our social nature.

It is more than hope that supports the doctrine; it is the deep, spontaneous yearning of our social nature; it is nature's pledge of reunion and recognition; it is the prophecy of our social nature, which, though we cannot fully interpret it in this life, we believe to be true, and to be connected with a glorious fulfilment in the future state. It is a fundamental belief of human nature. It is universal, and hence cannot be invalidated by reason without abrogating that in us which is above reason. Who that carefully analyzes his mental states does not know that there are *feelings* or *instincts* which are as natural to us as reason is? which reason may encourage, but never could originate? whose authority, indeed, reason cannot explain away? and which exist even where reason is weak and sheds scarcely a single ray upon the future state? If, in the indulgence of these innate and precious instincts and feelings, uncultivated man cannot bring reason to his support, he substitutes the tenderest fancies in its place.

1. The rude barbarian loves "the tale of the blue moun-

tains, and of his ancestral shadows behind them." Nature is to him a volume of inspiration, which kindles and animates his hopes. In the deep solitude of the forest, as he presses near the mausoleums and mournful mounds and tombs which his rude skill has erected over the departed, how does he yield up his soul to hallowed reveries and visions of his spirit-land! Nature whispers that the Great Spirit has provided some congenial home afar for his loved ones. How does he inquire of every breeze that murmurs by him, whether it had fanned the fadeless flowers of that beautiful country! How does he inquire of every wind that moans through the forest, and bears away the mountain echo, whether it had ever wafted the melody of his shadowy land! How does he inquire of every wave that tumbles round the distant rock, or breaks with its expiring foam at his feet on the shore, whether it had borne upon its bosom the bark of his fathers, or could bear him back to their company! How does he inquire of every cloud that floats along the blue bosom of the morning, or hangs in golden hues over the repose of the evening, whether it came from the tranquil lakes of his paradise, or reflected the light from the home of his blissful hopes! How does he inquire of every star that twinkles in the mysterious heavens, whether *it* is the home of his loved ones, or can guide him to their country, or ever sparkled in their heavens! How does he inquire of the moon, as she rises softly up from her ocean bed, or hangs like an angel's lamp in the vault of night, whether her beams fall upon his emerald islands, or bring him news from the spirits of his fathers! How does he inquire of the sun, lighting up the heavens and the earth, whether he sheds his resplendence on his far distant country, or is a type of the glory of the land of his immortality! How does he inquire of the promptings of his immortal soul, whether they are the calls of the Great Spirit to rejoin his

kindred, or their own pledges of reunion! Poor wanderer of the woods, these are thy sweet visions!

“The Brazilians console themselves on the death of their friends by the hope of being united again to them, and are accustomed to express, in their lamentations, the confident expectation of seeing them in the unknown regions beyond the mountains which skirt their horizon, to renew the accustomed pleasures of the chase, the dance, and the song.” The Hindoo widow, who with a blind devotion commits herself to the funeral pyre of her husband, “would hasten to the society she loves; she would meet him in the spacious halls of Brahma, to spend happier days than were ever realized on earth.” And “the ancient Germans hoped to meet their friends again, beyond death, in a beautiful and peaceful valley.”

Harbaugh, in his “Heavenly Recognition,” relates the following affecting incident: “OS-HE-OUH-MAI, the wife of Little Wolf, died, while in Paris, of an affection of the lungs, brought on by grief for the death of her young child in London. Her husband was unremitting in his endeavors to console and restore her to the love of life; but she constantly replied ‘No! no! my four children recall me. I see them by the side of the Great Spirit. They stretch out their arms to me, and are astonished that I do not join them.’” And the author quotes a poem composed on the occasion, of which the following stanzas are extracts:—

Hark! heard ye not a sound
Sweeter than wild bird’s note, or minstrel’s lay?
I know that music well, for night and day
I hear it echoing round.

It is the tuneful chime
Of spirit voices! ’tis my infant band,
Calling the mourner from this darken’d land
To joy’s unclouded clime.

There is a beautiful Indian legend, told by Addison in the *Spectator*, of "Maraton and Yaratilda," in which the devoted husband comes unawares in sight of Paradise, and sees the shadowy forms of his wife and children, without their bodies. Maraton wishes to die, that he may be admitted again to their society. The Indian dreams of his dogs, believing that the greatest hunters shall be in the highest favor with Brahma. The followers of Mohammed die in visions of their houris' beauty. The warriors of Odin already drink the honey-water from the skulls of their enemies, served up for them by the beautiful "Valkas" of the "Valkalla."

Cultivated man has entertained the same instinctive belief. "Who would not part," said Socrates, "with a great deal to purchase a meeting with Orpheus, Hesiod, and Homer? If it be true that this is a consequence of death, I would even be glad to die often. What pleasure will it give to live with Palamedes, Ajax, and others, who, like me, have had unjust sentence pronounced against them! What an inconceivable happiness will it be to converse, in another world, with Ulysses, Lysippus, and that illustrious chief who led out the vast forces of the Grecian army against the city of Troy!" Again, the same philosopher: "Are there not numbers who, upon the death of their lovers, wives, and children, have chosen of their own accord to enter Hades, induced by the hope of seeing there those they loved, and of living with them again?"

Said Cicero, the renowned orator of the Roman nation, "For my own part, I feel myself transported with the most ardent impatience to join the society of my two departed friends, your illustrious fathers, whose characters I greatly respected, and whose persons I sincerely loved. Nor is this, my earnest desire, confined to those excellent persons alone with whom I was formerly connected: I ardently wish to

visit also those celebrated worthies, of whose honorable conduct I have heard and read much, or whose virtues I have myself commemorated in some of my writings. To this glorious assembly I am speedily advancing; and I would not be turned back in my journey, even on the assured condition that my youth, like that of Pelias, should be again restored. Oh glorious day! when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits; and not with those only whom I have just now mentioned, but with my dear Cato, that best of sons and most valuable of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope he would have performed the same office to mine. His soul, however, did not desert me, but still looked back on me in its flight to those happy mansions, to which he was assured I would one day follow him. If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained, it was because I supported myself with the consoling reflection that we could not long be separated."

Virgil, in the sixth book of his *Æneid*, describes *Æneas* as conducted by the Sibyl into Hades:—

"He, with his guide, the farther fields attain'd,
Where, severed from the rest, the warrior souls remain'd.
Fidens he met, with Meleager's race,
The pride of armies, and the soldier's grace;
And pale Adrastus, with his ghastly face.
Of Trojan chiefs he view'd a numerous train,
All much lamented, all in battle slain—
Glaucus and Medon, high above the rest,
Antenor's sons, and Ceres' sacred priest,
And proud Idæus, Priam's charioteer,
Who shakes his empty reins, and aims his airy spear.
The gladsome ghosts in circling troops attend,
And with unwearied eyes behold their friend;
Delight to hover near, and long to know
What business brought him to the realms below."

The Sibyl next conducts Æneas to the Elysian Fields, where he meets, among others, his father Anchises:—

“Here found they Teucer’s old heroic race,
Born better times, and happier years of grace.
Assaracus and Ilus here enjoy
Perpetual fame, with him who founded Troy.”

Anchises is represented as seeing Æneas approaching, and

“Meets him with open arms and falling tears.
‘Welcome,’ he said, ‘the gods’ undoubted race!
O long-expected to my dear embrace!”

And Æneas replies:—

“Reach forth your hand, oh parent shade! nor shun
The dear embraces of your loving son!
He said; and falling tears his face bedew:
Then thrice around his neck his arms he threw.”

Said Homer, the lyrist of the same nation, “We but depart to meet our Ancus, our Æneas, and our Tully.”

The Vale of Tempe, the Hesperian Gardens, the Elysian Fields, and the peaceful Islands of the Blest, were the places where the Romans anticipated to meet their departed friends.

On our social nature is stamped the impress of eternity. What is it that shoots such a cheerful light into the death-chamber? and why do we bow so submissively around the beds of our dying relatives? In the sacred stillness that reigns in the house of death, why is it that we seem almost to hear the familiar voices of the departed, whispering, “we shall meet again”? Why is it that the death of pious friends looks so lovely, as we tearfully gaze upon the tranquil features of the face that just now beamed with love and tenderness, and even now reserves a parting and encouraging smile, expressive of perpetuated love, and prospective of recognition and reunion on the resurrection morning? Why is it, when we impress a holy kiss upon the pale, cold

brow or lips of death, we believe that it is not *the last*? What is it that gilds the tinsel of the hearse with such a mild glory, as it moves "slow along" to the burial-ground? What is it that enables us to shout, as we bend over the grave, "O death, where is thy sting? O grave, where is thy victory?" What is it, when we come back home, where the loved one is not, and never, never will be again, that soothes the affections that would weep themselves away, and sweetens and calms the grief of bereavement? What is it that enables us to sing, this side Jordan—

"Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed"?

What is it that produces all this when there is death in the family—the dreariest event that can befall us in this life? It is the spontaneous belief that our friends are as indestructible as ourselves; that our social nature will be retained, and so be the basis of recognition and a source of happiness in the future state.

It is worthy of observation, that if we did not spontaneously believe that we shall know and love our friends in the future state, we would classify them with temporal and perishable things. If we did not feel instinctively that they are united to us, and we to them, by inseparable and eternal social bonds, it is easy to see that we would estimate them as we do every thing else from which we know we must be severed *forever* at death. We know that the fashion, and fame, and wealth, and pleasure of this world are but vanities that vanish wholly from our grasp at death; but we place an indefinitely higher regard upon our friends and relations. Why is this? It is nature's announcement of the perpetuity of our social nature and the indestructibility of social love. As man *is* immortal, why should he not *feel* that he is

immortal? as he *is* social, why should he not infer that he will be so *forever*?

And how is this? It is the work of redemption by Jesus Christ. The Spirit of God, in the work of initial grace, revives the social principle in fallen humanity, and this revival is universal. Hence, even unregenerate men, interpreting their social nature, cordially entertain the belief that their loved and pious dead are unchanged in social nature by death. But social love is heightened in regeneration, and is exalted to the highest degree possible in this life in entire sanctification. If, then, social love is not destroyed, but raised to the utmost intensity by an entire spiritual change of our nature in this life, how is it possible to conceive that social love will be destroyed by a change of worlds, especially when this spiritual change is a preparation for another and a higher existence? Will God cancel his own work? Further: our social nature is the seat of love for God and his people in this life: the annihilation of our social nature, therefore, would render love for God and his saints impossible in the future life, —a conclusion so contrary to our scriptural views of heaven, that we must reject it at once. Finally: the most rational view of redemption is, that it takes up our social nature, along with every other department of our mental constitution, into the highest heaven, for consummation. —“God is love;” and in heaven, where he is “all in all,” our social nature must be exalted to the highest degree.

CHAPTER II.

ARGUMENTS FROM REASON.

1. CONSCIOUSNESS of personal identity will continue forever. The substantial nature of mind is immutable, and hence the consciousness of our personal identity will be perpetual. This is a law of mind, and a sublime fact, though an inexplicable mystery. Whatever changes may pass before our eyes in domestic life—in the circle of our friends, in civil society, upon our bodies, or in the natural world around us, from childhood through a long life,—in old age, though we may have forgotten nearly all our past history, we shall be conscious that we are the same we were in childhood. Whatever changes may occur in our own minds,—however the intellectual and moral powers may be cultivated and elevated, neglected or degraded,—whatever the degree of knowledge we may acquire, or guilt we may incur, or sorrow we may endure, or religious life we may enjoy,—whether we pass through life with the accumulating guilt of impenitence or the increasing delight of a new spiritual nature,—in a word, whatever intellectual and moral changes may occur in an unregenerate or regenerate state, in all, and through all, the consciousness of our personal identity remains unchanged.

Further: death, judgment, the downfall of the universe, the nature of heaven and of hell, and the events of eternity, will not destroy the consciousness of personal identity. The development of any dormant powers of mind, supposing any existing, will not do it.

But the consciousness of our identity necessarily implies the perpetuation of memory; for how can I know that I am

the same to-day I was in the past, unless I remember the past? To say that I may have utterly forgotten the past, and yet know that I am the same I was in the past, implies the perpetuation of memory, for I remember that there is a past to me. Now in the heavenly state I cannot explain what I am, without referring to my entire past existence; I say, *my* entire past existence. What may have existed before I existed is no part of *my* existence, but the existence of those who existed before me; though I may be made acquainted with what existed antecedently, as Adam acquainted his immediate posterity with what existed antecedently to them; and they their successors with the preceding ages of the world, till the times of Moses; and Moses gives a succinct history of the world down to his times; and other writers, sacred and profane, successively extend the history of the world down to our times. And so it will be to the end of time. As every man has his own history, and is conscious of his own identity, why may not one man inform another of his entire individual history, just as one generation learns that another generation existed, and ascertains what that generation was? Had it been possible for every man that has hitherto lived to have preserved a complete history of himself, and were human life long enough to read the history of each, we might form an acquaintance with every child of Adam; and thus *each* of us might trace back our genealogical descent to Adam, and follow out the million million interlacing threads that bind the whole race of man in one vast family. But the individual histories of mankind are all recorded in the book of God in heaven. The judgment, as we shall presently see, will identify every name and every character; and though the hand of Justice shall sever forever the social bonds in a million million instances, we shall know each name and each character of the assembled family of Adam as it appears for adjudication be-

fore the throne. In the unrolling of the world's history before the throne, in the opening of the book of Providence, the progress and connection of things from first to last will appear as intelligible as the letters that form a word; and every man will become as intimately acquainted with every generation and individual that preceded and succeeded himself and his own generation, as he is with himself and his own generation. One generation is so connected with another, and so depends upon another, that all the generations of time must eventually be interwoven with one another, and all in order; and the individual histories of the men of each generation are also so interwoven with one another, that at the judgment every man must be identified. We shall see Adam, and those who succeeded him, in the unbroken and prolonged succession, down to those of our own household, and beyond us, till our family name perished, or was perpetuated till time was no more. No man can destroy his personal identity; and thus every man will appear in his own individuality at the judgment, and so be known *forever* either in heaven or hell.

Further: the external circumstances of the heavenly state—that is, the resurrection body, the employments, the media of employments, and all other glorious facts of heaven—will, it is true, in many respects, be different from man's circumstantial condition upon earth; but this will not prevent a mutual recognition of friends in heaven. The shepherd-brethren of Joseph, from the hills and fields and flocks of Canaan, recognised him amid the splendors of the Egyptian court, when his long-cherished and restrained affection sobbed out, "I am Joseph, your brother;" and the disciples of Jesus, with whom he conversed as a stranger on the way to Emmaus, recognised him soon after in the *familiar* service of "blessing and breaking and giving them bread," and ecstasy spread around the social table. The external splendors of our Fa-

ther's celestial house, and the external affinities of those who reside there, will not prevent our old familiar friends and relations from making themselves known to us. In a thousand various ways they will do it; and there will be no reason why they should delay to do it, as in the case of Joseph and his brethren, and Jesus and his disciples. Their pure and fervid love will not permit them unnecessarily to delay a moment the rapturous disclosure. Who is this, and who is that, will be made known in an instant, and of none of them shall we be ignorant in that "multitude which no man can number." Sure as our friends and relations are among that multitude, will we distinguish them from all the rest; and they us from every other inhabitant in heaven.

What sweet surprises, what utterances of welcome, what tender revivals of friendship and love, what happy references to former scenes and associations, what blissful rehearsals of the sad hour of separation, what endearments of the moment of reunion, what overflowings of soul when we renew existence where death suspended it, what intense delight that we look into each other's face, and see each other's smile, and hear each other's voice, and are in each other's presence again, what rapture in the consciousness that uncertainty, sorrow, and separation are over forever, what blessedness in the congratulations and reciprocities over which all heaven bends with joy, and in which God himself delights to participate, and what ardor of gratitude to God himself, when we find ourselves with our friends in the kingdom which is rich, boundless, and eternal! Well do we hear of songs and shoutings in heaven! well may we hope to be there! well may we endure any thing to be admitted there!

It is inconceivable how a man in his right mind can lose the consciousness of his physical identity, whatever changes may pass upon his body. From the first to the last moment of conscious existence in this life, we have said we know

that we are substantially the same,—the same through all the periods of childhood, youth, manhood, and age. Though the body may be covered with the scars of battle or of disease, or be mutilated, or be changed in its hue to the color of saffron, or be emaciated to a mere skeleton, still we feel we are substantially the same. Moses knew he was the same, though his face shone with a dazzling brightness; and Stephen, though his face shone like “an angel’s;” and Elijah, when he ascended in the chariot of fire; and both Moses and Elijah, when they were with Christ on Mount Tabor; and Peter and James and John, when they were present on that occasion; and Daniel, when by the river Hiddekel his “comeliness was turned into corruption;” and John, when he “fell as dead” before Christ in Patmos; and Saul of Tarsus, when, struck blind in conviction, he continued powerless three days. And so those living at the second coming of Christ, though changed on the blast of the trumpet, will know that they are substantially the same; and those rising from the dead on that day will know that they are substantially the same, whatever changes they may have undergone. And if they know they are the same, they will either be immediately recognised as the same, or make themselves known as the same. And so of mental identity: no changes or modifications, no exaltation or degradation, as we have said, can destroy the consciousness of mental identity. Paul, when translated, and unable to say whether he was in the body or out of the body, was yet conscious of his mental identity, for he saw and heard what it was unlawful or not possible to repeat. And so of Dives; though his purple and fine linen were laid aside, and his body was in the grave. And so of Lazarus; though his poor body had lain suffering at the rich man’s gate, and had been buried in obscurity. And so of Abraham; though his body was reposing in the cave of Machpelah. And so

of "the kings of the nations, rising up from their thrones in hell," and greeting Nebuchadnezzar with "Art thou become like one of us?" There can be no consciousness of change or progress without a continued consciousness of identity; and continued consciousness of identity implies recognition.

Recognition is founded upon the law of *progress*. The present life is one of *preparation*, which implies that the time must come when its sins and infirmities must be dropped forever, and man be raised to a state of perfection and happiness. That which is suitable to this world only will be excluded from the future state; that which is imperfectly developed in this state will be matured in the future state; and that which is good in itself will be exalted to the highest perfection. As the future state is the end of this—an improvement upon this, it is obvious, all that is required to enter upon the future state is not a revolution or reversing of this, but an extension and exaltation of it. That which in nature, in any degree, in this life is like heaven, or resembles Christ, certainly will not be destroyed in heaven—only it will be exalted, perfected, and perpetuated. Such are the brightest and purest spiritual effects of the gospel human nature experiences in this life. "We know not what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is; and every man that hath this *hope in Him, purifieth himself even as He is pure.*" This *hope is consummated in us* in heaven.

No degree of expansion in knowledge, or of exaltation in holiness, or of intensity in happiness and love, we repeat, can reverse the human mind or impair its identity. On the contrary, the higher the degree the mind attains in the progress of its being, the greater is its satisfaction in the consciousness of its identity: as the farmer enjoys when he surveys his fertile fields and plentiful harvests, and knows he is the same who in his youth felled the virgin forests and pre-

pared the soil; or as the warrior experiences when he recounts to listening age and wondering youth the sanguinary battles in which he had engaged; or as a Newton knows when he remembers the prolonged and elaborate processes that led him to the sublime conclusions that shed a splendid light upon the whole domain of science. From the remotest futurity, in the highest heaven, the mind will proceed upon the same principle. Could the ancient Jews, who by *faith* anticipated the coming of Christ, have lived till the days of the Apostles, they might have said, with Paul, "But we all, with *open face* beholding as in a glass the glory of the Lord, are changed into the *same image from glory to glory*, even as by the spirit of the Lord." One dispensation is preparatory to another; but human nature remains substantially the same, only it is exalted. And could an apostle—Paul, for example—come down from heaven, and be able to relate what he once found it impossible to relate, and even more than he then knew, he would be *Paul* still. And so of the patriarchs of the "palmy days of old,"—Abraham for example—he would be *Abraham* still; for at the end of the world, "from the east and the west," the saints shall come and "sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." The heavenly state, then, is *an improvement—the perfection*, not the revolution—of the human mind; and hence, as we know ourselves and one another here, we shall know ourselves and one another there. That is, as heaven in several essential particulars is *like* our present state, only more extended and exalted than the present, we infer that we shall know each other in heaven. The same basis continuing, *we must be ourselves forever*. We can never bring ourselves to feel that we are reversed in every particular.

2. Memory will continue forever. This we might prove from the Scriptures, but the Scriptures we reserve for a separate and distinct argument.

We are not to conclude, because we forget so much, and the memory is enfeebled so soon, in this life, that it will forget every thing of this world in the world to come. Let us rather conclude that the enfeeblement of the mental constitution in this life is ascribable to the increasing debility of the physical constitution, and general imperfection of man's present condition. This leaves the question to be settled upon other considerations.

(1.) We know no such law as that of utter destruction or annihilation in the universe. Combinations may be altered, but elements are indestructible. Philosophers tell us that the annihilation of a single atom would unbalance the material universe. The mind of man is a simple un-compounded essence—that is, spiritual, without any of the properties and affinities of matter, and hence is indestructible. The destruction of memory in the future state implies an abridgment of the mental constitution, for which we have no analogy in nature, and for which we can see no reason. Why should we presume that memory—and not the understanding, nor the will, nor the conscience, nor the affections—will be destroyed in another world? Why select the memory as the only subject of future annihilation in the universe of mind and matter?

(2.) Besides, if the mind must be subjected to this essential and mournful abridgment, in the future state it must be *inferior* to what it is in the present world. Then what becomes of the great thoughts and sublime hopes we cherish respecting our future state? Who then would not recoil from the future as from a period of dreariness and desolation? The wicked man might hope to forget his sins in the future state, but nothing else. The value at which we estimate the mind is inconceivably diminished the moment we imagine it destined to an inferior state; and we must hence spend the present existence in repining because God had not

endowed us with a nobler constitution. But the reverse of this we believe to be true. Strong and numberless arguments urge us to the conclusion that the mental constitution, so far from being destined to an inferior state, is now but in the infancy of its existence, from which it is to rise to a state of full maturity and perfection in the future world—retaining all its original faculties, and, if any thing, rather unfolding new powers than suffering the loss of old ones.

(3.) Upon the presumption that the mind will be deprived of memory in the future state, the past must become to us as though it had not been,—a blank in our being. How this must detract from the glory of God and the happiness of the saints in heaven, it is easy to see, but how much, it is impossible to say. Besides, what value would we place upon the present or the future, if they are not to be remembered, if they are to turn into nothingness, or be as though they had never been? That which cannot be preserved by us is worth nothing to us. In a remote eternity, in the highest heaven, how could I tell what I am, or where I am, or what is my condition, if the glorious past be all blotted from my history? Blot out the past, and the future has no charm for me, for that too in turn is to be blotted out. Destroy memory in heaven, and heaven is no longer heaven; for I can recognise this moment neither saint, nor angel, nor Christ, nor God, whom I knew and loved the moment before.

(4.) If we shall be destitute of memory in heaven, we shall be in perpetual infancy in heaven. Every moment will be the beginning of existence, such as was the creation of angels, or that of Adam. Endless ages will elapse, and leave us where they found us, that is, unconscious that we have made any progress, or that any thing has occurred. Immortality will be a series of endless repetitions, since we cannot recognise the recurrence of any thing: what is new

this moment will be new a thousand ages hence. If we shall hope for something better, we cannot tell, when received, whether it is better, since we shall have forgotten that which we once enjoyed. If progress indeed be made, we cannot be sensible of it, and names and distinctions and comparisons are at an end forever. Such a state is a state of splendid ignorance,—ignorance of my origin, my past history, of every thing I ever knew, soon to be ignorant of all around, and, in turn, to be ignorant of all to come, and above all to be eternally ignorant of myself. At this rate, remove the oldest angel in heaven from heaven, and in the instant his mind becomes as blank as the mind of an unconscious babe; or transfer the most obscure savage to heaven, and he will take up existence just where the angel left it. Such a state is worse than that of idiocy, for idiots remember. Now if we shall be destitute of memory in heaven, unless the destitution be supplied by some nobler faculty, heaven must be a place of boundless waste on the part of God and endless ignorance on the part of saints and angels. The vindication of God, the dignity of mind, the fundamental beliefs of the mind, reject the conclusion.

(5.) The plan of redemption provides for the exaltation and perfection of the mental constitution in the future state. It is a common belief of man that he is now in a *fallen* state. This belief the word of God confirms. It is also a common belief of man that he is not now what he *may be* in the future world. And this also the word of God confirms. Every man feels within him a repressed mental and physical energy. These are problems which the present state cannot solve, and a future state must be called in to explain them. The whole mental constitution has been enervated and obscured by sin—how much we can never know till we learn the degree of perfection from which Adam fell. The regenerating and sanctifying grace of God will do much

toward our restoration; the separation of the soul from the body at death will do more; the company of holy angels and saints will do still more; the reunion of the soul and body in the resurrection will do still more; and the immediate presence of God—the infinite source of spiritual life, wisdom, and holiness—will complete our restoration. Then man will unfold all his mental powers in boundless freedom and without end. Until it can be shown that the continuation of memory would obstruct the development of the mental powers, or will be needless in the future state, no reason can be given why the memory will not be perpetuated beyond the present, and share with the other mental powers in a mighty resuscitation and in the highest perfection in heaven. So far therefore from being unable to recognise our friends in the celestial world, the memory will be so vigorous in its exercises as to recall and identify them with a vividness and accuracy superior to the ordinary recognitions of this life; indeed, with infinite ease, and in the transparency of light, it will mirror forth our whole antecedent existence. Emancipated from the captivity of sin, extricated from confinement in gross matter, and associated with the spiritual body, the memory will lift the curtain of oblivion, and reveal the whole of mortal life in intense and cloudless light. Purified by the utmost cleansing efficacy of the blood of Jesus, and penetrated by the most active influence of the Spirit of God, the past will be revived with the freshness and definiteness of a present reality, and be radiant with every face and every form we ever loved. “Now we see through a glass, darkly; but then *face to face*: now I know in part; but then shall I know even as also I am known.” 1 Cor. xiii. 12.

(6.) The relation between probation and retribution requires the perpetuation of memory. A future life is equally a part of our nature and of the constitution of things. We

have already seen the sublime intimations of this, which are confirmed by the surer testimony of God's word. Moral principles are immutable, and hence moral relations are eternal. *Now* we are sensible of moral obligations, and feel held to a retributive state by a force we cannot break. Every man feels that he is forming a character for eternity, and that every moral emotion, thought, and act, partakes of the sure import of prophecy. As by the instinctive tendencies of his moral nature he now anticipates a distant retribution, and as his whole conduct here will enter into that retribution, it is obvious that he can never know that he has realized the object of his hopes, or accomplished the end of his conduct, unless, in the retributive state, he remembers what he anticipated and for what he lived. As now by his belief in a retributive state he discovers himself to be in a probationary state, so by the remembrance of his probationary state will he be able to explain his retributive state. In this life, the causes of endless results are at work; if once he forget the causes, the results will be inexplicable mysteries. If he would understand the "far more exceeding and eternal weight of glory" in heaven, he must remember the "light affliction" which he endured "but for a moment" on earth. If he would know why he is "glorified together with Christ" in heaven, he must remember how he "suffered with him" on earth. If he would know why the crown of glory is placed upon his head, he must remember the battles he fought, "the faith he kept," and "the course he finished." If he would know why Christ greets him on his entrance into heaven with, "Well done, good and faithful servant, enter into the joy of thy Lord," he must remember his faithfulness over "a few things" on earth. If he would understand why he is arrayed "in white" in heaven, he must remember how his robes were "washed in the blood of the Lamb" on earth.

If he would know why he is on the throne, he must remember that he came from the foot of the Cross. If he would know why he is saved, he must remember when he believed and in whom he believed. If he would know why he loves God so much in heaven, he must remember how much God did for him on earth. If he would understand why he is clothed with a spiritual, immortal, incorruptible, powerful, and glorious body, fashioned after Christ's glorious body, he must remember his material, mortal, corruptible, weak, and defective body, fashioned after an earthly model, in which he lived, and suffered, and died. If he would know why there is no "sorrow, nor pain, nor death," in heaven, he must remember the land of graves from which he came, and the time when "all tears were wiped from his eyes, and sorrow and sighing fled away." If he would know why there is "no night" in heaven, he must remember the land which was illumined by the sun, and the skies which were adorned by the moon and the stars. If he would understand in heaven the solution of mysterious dispensations of his earthly state, he must remember the dispensations themselves. If he would understand the nature of the harvest gathered into heaven, he must remember the seed that was sown on earth. If he would understand the confirmation of the truth of the "exceeding great and precious promises" of the Bible, he must remember the promises themselves which consoled and supported him on earth. If he would understand the full meaning and consummation of the great doctrines and truths of redemption revealed in the Bible, which can be known and effected only in heaven, he must remember those doctrines and truths as subjects of his faith on earth. From the gloom of earth into heaven flashed the light of faith and hope; from the glory of heaven into the gloom of earth flashes back the light of memory. Faith now explains a

probationary state; memory then will furnish the materials for the explanation of the retributive state. The causes must be known before their results can be understood. To be made acquainted with the causes would be equivalent to the revival of memory, and hence there is no reason why memory should not continue in a future state. Without memory, the connection between probation and retribution will be lost, and then, unless this connection be restored, the retributive state will be an inexplicable mystery, a combination of the grandest results in the universe without any known or assignable causes: a conclusion in conflict with reason and the nature of things. And so we conclude that, memory gathering together all the knowledge of a probationary state, the mind of the saint will concentrate it in the sublime explanation of the retributive state.

We continue this argument a step further. The continuance of memory in a future state will be required, in order to explain the connection of God's work in redemption in time with his work of redemption in eternity. That such a connection exists none can rationally deny. Why men were saved could never be known without remembering why they were placed upon salvable ground. Why sin was forgiven could never be known without remembering that Christ was made an offering for sin. How God was "just, and yet the justifier of the ungodly," could never be known without remembering that Christ had "once suffered for sin." How a corrupt nature became holy could never be known without remembering that the Holy Spirit made it so in the new birth. How man became prepared to dwell in heaven could never be known without remembering what God had done in Christ Jesus for man on earth. Why Christ was the Judge at the last day (supposing it past) could never be known without remembering why he died on the cross. The reasonableness and rectitude of the

proceedings of the last day could never be known without remembering the nature of the moral government under which man was held subject in a probationary state. The vindication of the dignity of God, in relation to man as a sinner, could never be known in eternity without remembering the exceeding sinfulness of sin and the infinite value of the sacrifice of Christ. The justice of the rewards of heaven and of the punishments of hell could never be known without remembering the relation of Christ's sacrifice to sin and holiness. Without the remembrance of their former relation to the sacrifice of Christ, the righteous would enter upon the rewards, wondering why they are saved and the wicked lost; and so, without the remembrance of their former relation to the sacrifice of Christ, the wicked would enter upon the punishments of hell, wondering why they are lost and the righteous saved.

Besides, it is generally supposed by the profoundest theologians that the sacrifice of the Son of God will exhibit in the strongest light possible God's hatred of sin and his regard for the dignity of his law, and so continue forever as the mightiest restraint upon probationers,—which cannot be unless the doctrine of it is to be remembered forever. In a word, the whole history of redemption after the end of time—which will be the sublimest part of the history of redemption—cannot be understood without the remembrance of the history of redemption in time. God's redemptive work in time and in eternity forms one grand whole; and all must be remembered from the beginning, along the endless series, in order to see the glory of the progress.

Is it possible to believe that God will efface from the minds of his saints and angels the remembrance of his stupendous expenditure on the work of redemption in time? Is it possible to believe that the fall of man in Adam and the redemption of man by Christ Jesus will ever be forgotten

by God's holy and intelligent universe? Can lost angels ever forget their first estate? Can Adam ever forget Paradise, in which he was happy and from which he was expelled? Can he ever forget—can his posterity ever forget—the plan of redemption by the Son of God—a plan that provided for eternal deliverance from hell and eternal salvation in heaven? No; for God is to be glorified as well by the remembrance of the glorious past as by the knowledge of the glorious future; and so memory, in the endless succession of things, in the successive developments of the eternal and infinite Godhead, and in the inexhaustible evolutions of adoring minds of saints and angels, shall forever furnish them with a more splendid past, and so forever heighten his glory and their happiness. Cut off the connection of mind with the past, by the annihilation of memory, and you virtually annihilate the past, with all its greatness, grandeur, and import; you rob God of his glory and man of his dignity and happiness. In a word, annihilate memory in the future state, and man loses the consciousness of his own identity, and is set about examining what he is, where he is, and what is his tendency—ignorant of himself, of God, and all His works. Admit the continuation of memory in the future state, and the connection of things is preserved, and, by consequence, the remembrance of our past existence, personal and relative, is perpetuated, which necessarily involves the recognition of our friends and relations in the future state.

3. Recognition is essentially involved in the doctrine of the resurrection.

Certain is it that the basis of recognition in the present state is contained in our mortal and defective physical organization, of which the body of Adam in his fallen state is the original model. And we argue that the basis of recognition in the future state will be contained in the resur-

rection body, of which the glorified body of Christ will be the original model. The bodies of all the posterity of Adam are fashioned after his fallen body, and in these we now recognise one another; the bodies of all the saints in the resurrection will be fashioned after Christ's glorified body, and in these, we believe, we shall recognise one another.

We do not assume that these original standards are essentially different in every particular, but that each has in it its own elements, on which recognition will proceed, and yet the resemblance between the two standards will be such that the latter may be properly called a *resurrection* of the former. The posterity of Adam now recognise one another, because they are all made after the same standard; and, though there are endless differences, they all so far resemble the original as to be recognised as proceeding from the same original; and so the saints of Christ will recognise one another, because they will all be fashioned after the same standard; and, though there may be endless differences in the resurrection, they will all so far resemble the divine original as to be recognised as fashioned after it. We now know one another as the children of Adam; we shall then know one another as the saints of Christ. But so much of the Adamic standard will remain in the new body as to entitle it to the designation of a resurrection, and render it possible for us to recognise it as descended from Adam; and so much of the standard, Christ's glorified body, will enter into the new body as to render it possible for us to recognise it as saved by Christ. The resemblances to the bodies of the two Adams—the saved and the Saviour—will demonstrate the relation of the saints to both Adams, and the harmony of the two will form the resurrection body. Now we cannot draw the lines of difference and resemblance, and hence can form no conception of the harmony in the resurrection. We

know now what constitutes our Adamic organization; we shall know in the resurrection what of this organization remains; we shall know also what of the divine standard is superadded; and hence it will not be difficult to make out the harmony of the whole in the resurrection body. Thus, in the resurrection we shall recognise the resemblances to the Adamic standard, and consequently recognise our friends and relations.

That the heavenly body will be conformable, in essential characteristics, to the Adamic model, is clearly deducible from two considerations. First, the heavenly body is expressly called in the Scriptures a *resurrection*, and so must retain some of its original characteristics. Secondly, Christ "took the form of man," both in his physical and mental nature, and so in his "glorious" or glorified body he must retain some of the original essential Adamic characteristics. The likeness of these characteristics will enter into the structure of the bodies of the saints, and thus in the resemblance to the divine model we must recognise some characteristics of the Adamic model; these will be the basis of recognition in the future state. The very idea of a resurrection, and the assumption of humanity by Christ, in which he was glorified, necessarily involve this conclusion. However Christ may have exalted humanity by his association with it and his glorification of it, the characteristics of humanity must continue perpetually inherent and cognizable in his body as the model of the bodies of the saints in the future state. The characteristics of humanity cannot be lost in the body of Christ on the throne. Doubtless the very scars in his hands and feet and side will be conspicuous in him in his glorified state; for Thomas saw them, and thrust his hands into them, *after* his resurrection; the three favorite apostles knew him enshrined in his shechinal transfiguration on Tabor; and when he "cometh with clouds, every eye shall

see him, and they also which pierced him," and he "shall be glorified in his saints."

But we proceed a step farther. Upon the ground that *no* resemblances to the Adamic standard will remain in the resurrection body, we argue nevertheless that conformity to an entire new standard will not render the recognition of our friends impossible, though in this case, it must be admitted, recognition, in the proper sense of the term, would be impossible. No matter; the knowledge will be equivalent to recognition. Our argument is this. That Christ's glorified body will be the standard of the bodies of the saints in the resurrection is expressly declared in the Scripture: "Who shall change our vile body, that it may be *fashioned like unto* his glorious body:" Phil. iii. 21. It matters not, then, whether we recognise the bodies of the saints as conformable to the Adamic standard or not; knowing them as the saints of Christ, we shall know that they are redeemed from the earth. And it is reasonable to suppose that if in our inferior state we are able to recognise our friends upon the Adamic basis, we shall be able to know our friends enshrined in bodies conformable to the divine standard. "As is the earthy"—the Adamic—model, "such are they also that are earthy,"—made in the likeness of the Adamic model: "and as is the heavenly" standard, "such are they also that are heavenly,"—that is, raised in the likeness of the heavenly model. Again: "as we have borne the image of the earthy"—the likeness of the Adamic—model, "we shall also bear the image of the heavenly,"—that is, we shall be raised in the likeness of the heavenly model. 1 Cor. xv. 48, 49. And the argument is thus completed: "The first man Adam was made a living soul," and so stamped the material body with the impress of its own peculiarities: "the last Adam was made a quickening spirit," and so will enable the soul in the resurrection to stamp the spiritual body with the impress of

its own characteristics; which involves recognition in the future state in a manner similar to the process of recognition in the present state.

It is obvious that the body through which we hold relation to the present world will not answer for the future state. For example: the sense of sight is dazzled by a glance at the sun; how could we bear the effulgence of that world of which the glory of God and the Lamb is the light? The sense of hearing is now sometimes overpowered by sudden and loud peals of thunder; how could we bear the rich anthem-peal of the million million united harps and voices of heaven? John, in the island of Patmos, heard the "new song before the throne, sung by the hundred and forty-four thousand that were redeemed from the earth," like music o'er the water, mellowed by the distance; and yet it was to him like the peal of "great thunders" and the fall of "many waters." And again, he says he heard "all the angels shout." How could we, in our present body, in heaven, bear the united praises of all the hosts of glory, elevated to the utmost intensity of adoring love, gratitude, and joy? In the present state, the body sinks under the "light affliction which is but for a moment;" how could it endure the "far more exceeding and eternal *weight* of glory." The frail body of Saul of Tarsus was prostrated, and his sight suspended, for three days, by a flash of conviction superior to the brilliancy of a cloudless Asiatic sun; three apostles were confounded on Tabor; Daniel "retained no strength" in the glorious vision by the river Hiddekel; John "fell as dead" in the presence of the "First and the Last" in Patmos; Paul, in his translation to Paradise, could not tell "whether he was in the body or out of the body;" and to endure the tremendous scenes of the judgment, at the downfall of the universe, "in a moment, in the twinkling of an eye," our bodies must all "be changed." How then, in our present

bodies, could we exist in the immediate presence of God, or live in that world the splendor of which is absolutely above every description and all conception, in the present state? There is necessity for an exalted and adequate body in the future state.

The Apostle meets the difficulty in the following impressive antitheses and sublime climax. Referring to the body in both states, he says, "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body—fashioned like unto the glorious body" of Christ,—exalted and sublimated into an incorruptible, glorious, strong, and spiritual essence, drawn out after the most exquisite workmanship of the divine skill, enamelled over with celestial glory, fashioned after the most perfect model in the universe, and endowed with every qualification demanded for the employments, offices, and privileges of the redeemed in the lapse of endless ages in heaven.

What this spiritual body will be it is utterly impossible to conceive. It may be more transparent than light or the most refined gas, more brilliant than the sun in his meridian strength, more rapid in its course than the velocity of lightning, stronger than the force of gravity that holds the great and vast material universe in unbroken harmony, more glorious and lovelier than any thing else in the universe except the body of Him "who is the fairest among ten thousand and altogether lovely;" approximating so nearly to the essence of spirit as to be properly called "spiritual," as almost to be transmuted into and identified with spirit; in its motions simultaneous with the volitions of the will, and in its expressions exactly in conformity with the most delicate emotions and sensibilities of the purified spirit, *the exact expression or representation of the spirit itself.*

Whatever may be the essence and form of the spiritual body, it will be under the entire control of the will, not only in all its motions, but in the expression of all the emotions and sensibilities of the heart. Indeed, we may confidently conclude, because of the superior essence of the spiritual body and the superior excellence of the heavenly state, the control of the will will be more complete than it is in the present state. And thus all the attitudes of the spiritual body, and all the expressions of the heart, will be in the most exact conformity to the *individuality* of the indwelling and glorified spirit. Enshrined in such an ethereal substance, consequently, in its own peculiar way the spirit will manifest itself. Who then can question our ability to radiate from the spiritual body such an expression of ourselves that we shall be immediately recognised by our friends around us? It is strongly inferrible that the most secret and delicate sensibilities of the soul, as within a transparent veil, will be seen more clearly and definitely than language, tone, voice, or gesture, could express on earth; that the smile will have a sweetness, and the voice a tenderness, and the eye a radiance, and the countenance an expression, with which we could not endue our intercourse with our friends on earth; that the reciprocities of the soul will be holy, intimate, and exquisite, inconceivably above what they are now; that the nicest shades of sensibility and character will be immediately and definitely perceived; that, correspondingly, the exercises of the exalted intellect and of the invigorated memory will be so clear and rapid, that the whole history of mortal life will be revived with the distinctness of immediate perception, and that therefore, so far from being unable to recognise our friends in the future state, through the means of the spiritual body we shall recognise them with a clearness and a rapture utterly impossible on earth. In a word, if the spiritual body be required

to see God, the assemblage of all perfections, enthroned in uncreated glory, and to know him, and to enjoy his immediate presence and the presence of holy angels, there is no reason conceivable why it shall not be the medium of seeing, and knowing, and loving, and enjoying the presence of our friends and relations also in heaven.

But, it may be inquired, how are we to distinguish the saints from one another, since they all will possess spiritual bodies? We reply, first, there is no reason to suppose that the bodies of the saints will be exactly alike, but every thing to the contrary. Secondly, we shall see, that endless variety is a law of so much of the universe of mind and matter as is known, and we may conclude that there will be no exception to this law in the case of the bodies of the saints in heaven. Thirdly, as there are distinguishing features in the bodies of the saints on earth, there must be distinguishing features in the bodies of the saints in the resurrection, or it could not be properly called a *resurrection*. Fourthly, among the saints, we believe, there will be different degrees of intellect, different degrees in glory corresponding to different degrees of grace on earth, different degrees in sensibility, and, consequently, differences in the spiritual bodies of the saints. Fifthly, the Bible expressly reveals that there will be differences in the bodies of the saints in the resurrection: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory: so also is the resurrection of the dead." 1 Cor xv. 41, 42. Look on the expanse of night, spread out in the magnificence of variety, and you have the sublimest illustration of the differences in the bodies of the saints in the heaven of heavens. Sixthly, even though the bodies of the saints were exactly alike, the endless differences in mental character would be manifested, as we have seen, through the medium of those bodies, each radiating

the distinct individuality of the indwelling spirit, as so many mirrors reflecting endless varieties of the same species. In any event, then, the saints—for example, Moses, Elijah, and David, Peter, John, and Paul—will be as much unlike in heaven as they were on earth.

Finally, saints on earth, in their mortal bodies, shining with a heavenly glory, have been recognised by those who knew them.

A degree of heavenly glory at least is imparted to every true believer in this life. Communion with the invisible and blessed Jesus transmits such a softened and sensible charm to his saints in this life, that the world exclaims, "They have been with Jesus." The air around the rose-bush imbibes a rich perfume, and a delicious aroma lingers about him who has roved through Oriental groves of orange and lemon. The fabled stream of antiquity turned him who drank of it into the purest white; and another stream there was that flowed within flowery banks—

"Where the leaves that fall
'Neath the autumn sky,
Grow gem-like all,
And never die."

Indeed, this is a law of spiritual life in this world. Even homely faces appear beautiful when they are radiant with spiritual joy, and those which are beautiful are thus sometimes rendered intensely lovely. The effect of good health or sickness, success or misfortune, grief or joy, anger or love, hope or fear, innocence or guilt, sympathy or apathy, assurance or solicitude, resolution or irresolution, in the countenance, in the eye, in the tones of the voice, and in every feature of the face, is obvious to all. And so, different degrees of spiritual life are expressed in the countenances of Christians, and every degree is an approximation to the intensity of the expression of spiritual life in heaven. In

the beginning of spiritual life, in the dawn of eternal light, we recognise our friends; and shall we not recognise them in the maturity of the life and the meridian of the light in heaven? Is it possible to conceive how any intensity of holy joy can so animate the countenance of our friends in this life as that we shall be unable to recognise them? On the supposition that the resurrection body will be substantially the same it is in this life, and that it will be so we hope we have proved, we cannot conceive how any degree of heavenly glory will render our friends incognizable to us.

What we have just said refers to the ordinary effect of spiritual life upon the countenance. But we have examples of the extraordinary effect of spiritual life upon the countenance. Immediate communion with God on the legal mount imparted such an intensity of glory to the face of Moses, that "his skin shone," and he was compelled to wear "a veil when he talked with the rulers and people of Israel," for "they were afraid to come nigh him." And yet they all knew him. In the council at Jerusalem, by which Stephen was condemned to death, under the effect of the extraordinary "faith and power, wisdom and spirit," with which he defended Christianity, his "face shone as if it were *an angel's*." And yet they all knew him. The same may be said of Christ in his transfiguration. And yet his disciples knew him. If then the heavenly appearance of our friends is but the perfection of their beauty, and this perfection beamed in the faces of Moses and Stephen on earth without rendering recognition impossible to those who knew them, no reason can be assigned why we shall not recognise our friends in their spiritual bodies in heaven. The utmost intensity of heavenly glory cannot absorb their identity. The blended glory of the natural world could not do it. John saw "a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head

a crown of twelve stars," and yet he distinctly recognised *a woman*, though adorned with the commingled splendors of the sun, moon, and stars. What has been done on earth by man in his inferior state, in the case of Moses, Stephen, and Christ, can be done by man in his heavenly state; that is, if the saints, shining in heavenly glory, have been recognised by their friends on earth, they will be recognised by their friends in heaven.

4. The proceedings of the judgment necessarily involve recognition.

Every man is forming a character for eternity. This character will be determined, identified, and made manifest, at the judgment. No man can be confounded with another amid the million millions at the judgment. Every man, upon his own character, will stand or fall there. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be bad," Eccl. xii. 14; and every man must be *there* to answer for *his* works, public or private, good or bad. "For we shall *all* stand before the judgment seat of Christ," Rom. xiv. 10, "in the day when God shall judge the secrets of men by Jesus Christ," Rom. ii. 16; and every man must be in his place to answer for the conduct of his life, and the secrets of his heart. "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be," Rev. xxii. 12; and in the examination, and dispensation of judgment, every man must appear in his own individual character distinct from all the rest. "He that is unjust, let him be unjust still; and he that is holy, let him be holy still," Rev. xxii. 11; and the unjust must be distinguished from the holy in every individual case. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt

be condemned," Matt. xii. 36, 37; and every man must appear to answer for every word he uttered in his probationary state.

Every work, every word, every thought, every secret thing! how is it possible to examine these, to understand the examination of these, without knowing at the same time those to whom they are chargeable? No man will answer for that which is not his work; no man can shun answering for that which is his work. We cannot witness the examination without seeing and knowing him who is examined,—without seeing and knowing him who is condemned or justified in the examination,—without seeing and knowing him who is banished from God, or welcomed to the kingdom,—without seeing and knowing him on whom the curse is inflicted or the blessing is bestowed. What a scene would be presented at the judgment, if the crimes of a Caligula or a Hildebrand should be examined, and those monsters in iniquity themselves did not appear in their distinct individuality to answer to them! or the lives of Paul and Wesley be examined, and these champions for the truth be indistinguishable among the glittering millions on the right hand! How much occurs in this life of which we can hope to obtain no account till the judgment! How many deeds of darkness and death are performed whose perpetrators are never detected in this life, and whose cases we instinctively refer to the all-searching examination of the final judgment, where we anticipate their full exposure and just condemnation! How many plans and plots and intrigues are worked out in society, whose agents lie concealed, and can be known to but few till the last day! How much injustice is publicly and privately inflicted, for which there can be no redress till God undertake the cases in the judgment! For a thousand ages, God has been despised and his rights openly and secretly violated by his enemies; shall he not

vindicate himself in the light of impartial and inflexible justice, in the presence of an assembled universe?

The law of God is infinitely elevated above the "heavens and the earth;" and sooner shall a thousand worlds, with all their inhabitants, be annihilated, than "one jot or tittle" of that law remain unfulfilled. Every sin is an invasion of the inviolable majesty of God, an attack on the divine harmony and happiness of the universe, a contempt and abuse of that sacrifice which is *above*, and yet *for*, the law which otherwise would have inflicted utter ruin on man, a virtual declaration of absolute independence of God, and a bold defiance of his holiness, justice, and power. And what man has not committed offences of this sort, indefinite in number, surpassingly great in turpitude, and frightful oppositions of the soul and the body to the government and laws of God?

Hence, however men may hope to escape detection for their crimes in this life, there is no man who hopes to elude the omniscience of God in the judgment; there is no such prompting in human nature; and it is this certainty of detection, exposure, and just retribution, at the judgment, that invests the judgment with a terrific glory to the guilty in this life. If any man doubts whether he will know any one else at the judgment, he never doubts whether he will be known. Every man feels instinctively that at the judgment every eye in the universe will be upon him; he carries within him the sure and certain pledge that this will be so: that he will be enveloped in an atmosphere of intensest light, and stand forth before the throne of justice in his own entire self, and be seen through and through by every intelligence in the vast witnessing assembly. Justice requires recognition at the judgment, conscience guarantees it, and every man's indestructible personal identity insures it.

The truth of God requires it. How can we know that

the statement of the Bible, "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad," and other similar statements, are true, unless they be verified by the actual appearance of every man before the judgment-seat of Christ? If a single "one" of mankind should not appear to "receive the things done in his body," or if a single act or word or secret thought of a single individual should not be examined, the universe would not only cry out, "Injustice," but the Bible be proved to be false. No man can conceal or absent himself then: the heavens will retire, and the elements melt, to make way for the august gathering of the entire race of man and the demonstration of the truth of the Bible. We must *know* that every man is there, what every man has done and said and thought, and what every man has received for what he has done and said and thought, before we can *know* that God is just and true; and it is inconceivable how we can know all this without recognising all our friends and relations, each in his place, and each in his individual character, distinct from all the rest.

What we now *believe* will be true we must then *know* to be true. We believe our friends will be there; but how shall we know that they are there, unless we shall know them there? how will they know that we are there, unless they shall know us there? Wicked men may wish to be unknown there, but God's truth cannot allow this; and good men cannot be unknown there, for God's truth requires that they be known. No man can be ignorant of himself there, for the truth of God reveals him to himself as he is; and who he is, and what he is, the same truth will reveal to every one else. The ministers of the gospel must individually appear to give account of their preaching, and their flocks must appear to give account of the manner in which

they heard. Can we imagine that men will have been so utterly changed by the resurrection as that they shall be strangers to us with whom they held intimate intercourse in this life? If so, then the judgment will be no vindication of the truth of God to us, for how could we then know that our friends are in a multitude of unknown individuals? It is incontestible that we must have such a knowledge of our friends there as we have of them here, in order to know that they are there, and so see the truth of God confirmed and established forever. The nature of the final judgment, then, necessarily requires the recognition of our friends and relations.

The language of the Judge at the Judgment also clearly implies recognition. "Then shall the King answer and say unto them: Verily I say unto you, even as ye have done it unto one of the least of these my brethren, ye have done it unto me." This is said in reply to the "righteous" who inquired, "Lord, when saw we thee an-hungered, and fed thee? or thirsty, and gave thee drink?" &c. What! **THEE**, on the throne, arrayed in the robes of divinity, with the universe assembled before thee, before whom heaven and earth flee away, on whose sentence is suspended the irrevocable destiny of all men, whose is the wealth and glory of all things, who art the Beginning and the End, the First and the Last,—**THEE** hungry, and thirsty, and a stranger, and naked, and sick, and in prison:—*when?* Truly, some explanation is required, especially when the inheritance of the eternal kingdom is made to turn on the conduct of the righteous. And the explanation is given. By a divine sympathy, Christ regards the conduct of the righteous toward his people as having been extended to Him; and if this principle be allowed,—if such is the import of Christian benevolence,—if the Judge himself shared in the kindnesses extended to his people,—if, by this sort of transfer,

bread placed in the empty hand of the hungry was placed in the hand of Christ, and water given to the thirsty was given to Christ, and in the reception of the stranger Christ was entertained, and in clothing the naked Christ was clothed, and in nursing the sick Christ was nursed, and in visiting the prisoner Christ was visited,—why, then, all is plain enough. For then the conduct of the righteous is extended to Christ himself; and as this conduct was performed by the grace of Christ, the reason is sufficiently plain why the righteous are called “blessed children,” and why “the kingdom” is bestowed upon them.

But a difficulty remains. Direct reference is made to those who, in his stead, had been the subjects of Christian benevolence. “*These* my brethren.” Who are these? Now, how is it possible for the righteous to see the propriety of this reference, unless they shall recognise on the solemn occasion the identical persons who had been the subjects of their kindness? Christian benevolence is made to shine out with transcendent lustre on the day of judgment; but the great subject will be involved in impenetrable mystery, if the righteous shall have no remembrance of their conduct, or if the subjects of that conduct shall be indistinguishable amid the countless millions assembled. Well might the righteous, if this were so, make a second inquiry: “Lord, *who* are these thy brethren?” But nothing of the sort is intimated; and the conclusion is plain, that they recognise in the “brethren” of Christ the subjects of their benevolence and charities. The righteous rejoice in the grateful remembrance of their deeds, and in the recognition and greeting of their exalted and glorified brethren, who once were poor, obscure, and neglected by the world. Their exaltation and glory will no more prevent recognition, than the divine splendors of the Judge himself will prevent “those that pierced him” from recognising in him the same they mocked with the

reed and purple robe, and crucified in the seamless garment and crown of thorns. The same conclusion is derived from a consideration of the case of the "wicked" on the left hand.

5. The nature of heaven involves the holiest and most intimate intercourse; and this intercourse involves mutual knowledge; and mutual knowledge involves recognition.

Man was made for society, for he is social; and society is founded in manifold and interlacing correlative affections and obligations, the controlling law of which is pure evangelical love. Evangelical love does not destroy correlative affections, but purifies and exalts them to perfection. It is a new affection, that not only embraces in its range the peculiar circles of home, friendship, and acquaintance, but every member of the household of faith and family of God on earth and in heaven. We shall consider it as the common bond of union of the whole family of God.

The social nature of the kingdom founded by Christ may be briefly demonstrated. Christ, the founder, is the Head of it; his people are the members of it: He is the Vine; they are the branches. The same Spirit, the Spirit of holiness and love, is the Life of it. The same great doctrines govern it. Its union is indicated in its sacraments. The same obligation is imposed upon all—obedience; and the same end is proposed to all—eternal life. And to accomplish and perpetuate this unity, the same affection, holy love, is breathed into every member of the kingdom; and this affection is eternal, because "God," its source, "is love," and God is eternal. "Beloved, *let us love one another: for love is of God*; and every one that loveth is born of God, and knoweth God." This love is a divine principle that attracts and binds together all holy beings in the universe like God, and is the opposite of the principle of enmity which, if unrestrained, would convulse and dismember the entire moral universe. And hence we may conclude, when

this principle of enmity, which is the source of error, prejudice, division, and all selfishness, shall be wholly destroyed, and the principle of divine love shall be exalted to complete and universal dominion, all under its control will be brought into the holiest and most intimate communion. There will be no divisions in heaven. Controversialists will walk arm-in-arm along the streets of the new Jerusalem; they will sing the same song in heaven; and they who wrangled about forms and trembled for their own arks on earth will unite in the harmonious worship before the throne. There can be no occasion of difference in heaven, for *God* is "all in all" there, and hence in him all in heaven must be united together; for no one can find any thing *out of God* as a basis for new ideas, new plans, new parties, new pursuits, and independent ends. To extricate man from the obstructions to holy and intimate intercourse on earth is the design of the plan of redemption; and in heaven, where these obstructions do not and cannot exist, this intercourse will be complete and perpetual.

But this fellowship is begun on earth; and here we know and love one another, because we are guided by the same light and governed by the same love. The very idea of taking "*sweet counsel together*" implies this. And so it is said, "If we walk in the *light*, as he is the light, we have *fellowship* one with another;" and "See how these Christians love!" is the wondering remark of men of the world. But this fellowship is perfected in heaven. But can this be done if the saints do not know one another? It were impossible. We hesitate not to say it were impossible. Mutual ignorance in heaven would be an abrogation of man's mental constitution, a frustration of the plan of redemption, a refutation of the plain statements of the Bible respecting heaven, and an abnegation of heaven itself. We shall not stop to prove these conclusions from such an assumption, but reject the assumption, because it contains in it such

manifestly absurd conclusions. Arguing from the nature of Christian fellowship amid all its embarrassments and imperfections on earth, and from the nature and facilities of the heavenly fellowship, we conclude that the saints in heaven will have a more intimate knowledge of one another than it is possible to attain on earth. What would earth be without mutual intimate fellowship? and what must heaven be, where this fellowship is carried to the highest perfection, and embraces the whole family of God?

One step more remains. Mutual knowledge involves recognition. The argument is brief. As mutual knowledge and love are necessary to the fellowship of the saints in heaven, friends and relations in heaven must know one another as *saints*, at least each in his own personal identity or individuality. But this cannot be done without recognising in the *saint* my *friend* or *relation*, for it is my friend or relation who is exalted to a saint. I cannot know the saints without knowing *who* they are; and I cannot know who my sainted friend or relation *is*, without recognising *in* the saint my friend or relation, whatever may be his exaltation and perfection. If any thing be wanting to establish this conclusion, it is the perpetuation of our individuality and memory in heaven, and this, we have seen, will be the case.

It may be replied, that the personal identity of my *friend* will be lost in the *character* of the *saint*. Not at all; for a holy nature did not destroy the personal identity of my friend on earth. For example: I know my father as a *father* and as a *Christian*; and so I shall know him as a *father* and a *saint* in heaven: in his relation to me, a *father*; in his relation to God, a *saint*.

We proceed to the argument from the plain Scriptures.

CHAPTER III.

ARGUMENTS FROM THE SCRIPTURES.

I. The hope of recognition is impressively set forth in the Old Testament.

1. "Gathered unto his people," a phrase often used, indicates recognition in the future state.

"Then Abraham gave up the ghost, and died in a good old age, an old man and full of years, and *was gathered to his people,*" Gen. xxv. 8. This cannot mean that his body was deposited by the side of his forefathers, for "his sons Isaac and Ishmael buried him in the cave of Machpelah" in Canaan, while some of his forefathers lived and died in Ur of the Chaldees, whence he was called; and Terah, his father, died in Havan. It cannot mean merely that he was numbered with the dead, for then the expression would not have been "gathered to *his people,*" for others had died besides his people: death is the lot of *all* men. Besides, the fact of death is expressed in the terms, he "*gave up the ghost and died.*" That it cannot refer to death and burial at all is evident from the single consideration that he "was gathered to his people" *before* he was buried. The true meaning then is that the soul of Abraham was transferred to the company of his forefathers and of his own Sarah, already in the land of spirits.

The same is said of Isaac; that he "gave up the ghost and died, and *was gathered unto his people.*" And the same is said of Jacob, who was not buried till forty days after his death. And the same is said of Moses and Aaron: "Get thee up and die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in

Mount Hor, and was gathered unto his people ;” and yet Moses “was buried in a valley in the land of Moab, over against Bethpeor ; but no man knoweth of his sepulchre unto this day.”

“Gathered unto his people!”—his people still living, thinking, loving, and remembering. “I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the *living* :” Matt. xxii. 32. This is plain. Abraham, Isaac, Jacob, Moses, Aaron, and all the rest of the Old Testament saints, have been gathered together in the same place, and that place is—“*heaven* ;” for many shall come from the east and the west—from every quarter of the world—and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven :” Matt. viii. 11. This is the city which hath foundations, whose builder and maker is God,”—“the better country, that is, an heavenly”—to which they “looked” while they were “pilgrims and strangers on earth :” Heb. xi. 10, 13, 16. Here they meet again. And can they meet without knowing one another ? Did not Abraham know his own people, and his own Sarah among them ? What glory could conceal her from him ? She was in heaven—that he knew ; could he be content till he found her ? The gospel nowhere requires such resignation as *that*, because the justice of God is not violated in the blissful reunion and mutual recognition of the holy in heaven ; and the happiness of heaven is not impaired, but heightened, by such reunion and recognition. Thank God, all of the heart’s precious treasures that is worth the preserving is taken up and perpetuated in the bliss of heaven ! If it were not so, then we must be bereaved of our pious dead forever, and to be “gathered unto *his* people” had nothing *peculiar* in it to Abraham—though *Sarah* was in heaven ; nor to Isaac—though both Abraham and Sarah were there ; and so of Jacob and the rest of the patriarchal

saints! This is gloomy indeed! But it cannot be so. "His people,"—*his!*—there is a bond of souls implied in this word that death cannot sever; an affection that death cannot chill; a remembrance that death cannot destroy; a reunion that death cannot prevent; a claim to recognition that neither death nor heaven can invalidate. In a word, there is a sense in which our sainted friends shall be *ours*, and it is inconceivable upon what other basis, or in what other sense, they can be *ours*, except upon the basis of a common and perfected *humanity*,—that is, as *known* and *loved* by us, and as *knowing* and *loving* us, in the blissful and perpetual intercourse and reciprocity of heaven. In no other sense can they be *ours* in heaven: and this necessarily implies recognition.

2. The case of David. "While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back to me? I shall go to him, but he shall not return to me:" 2 Sam. xii. 22, 23.

The child of David was sick. He fasted and prayed that he might live. But intelligence is brought him that his child is dead. "Then he arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required they set bread before him, and he did eat." What was it that consoled David? That he should go to his child, wherever he might be, and that he should recognise him, whatever change might have passed upon him. There is no way for him to come back to me; I must follow him; the way is open for me to go to him. Immortality cannot return to mortality; I cannot see him again till I cease to be mortal.

"I shall go to him" cannot refer to death, for his child was not yet committed to the grave. It cannot refer to the grave or the splendid mausoleum, for communion there is

the communion of the dead, cold as the clods of the valley under which they repose. He did not wish to clasp his pale and passionless babe to his cold and pulseless bosom. It is a pure pleasure to anticipate while living to sleep in death by our sainted dead ; but this were not enough to console us in bereavement. David's grief was subdued by a richer hope. As he did not expect his child to come back to him, he expected to go to his child, which would answer as well. As he did not expect his child to come back to him, he expected to find his child the same he would be should he return to him. As he did not expect his child to come back to him, he expected to go to his child for the meeting. The child did not cease to be his child, though in heaven ; nor he cease to be a father, remaining on earth. What father ever felt the tie that binds him to his child severed at death? that *then* he ceased to be a father? that *then* his love for his child was obliterated from his social nature? Ah! what parent, however tenderly he may have loved his child before death, has not, on his death, loved him with a tenderer love, and longed to follow him after long years of desolation have elapsed since he laid him in the grave? And may we not rationally conclude that the correlative affection continues and is heightened in the child in heaven? May we not argue this from our own cherished and enhanced affection for our sainted children? Can we suppose that they have forgotten us, and care not for us, while we remember them and hope to meet them again? Or that, when we pass from earth, we shall not care to meet them, though the hope to meet them consoled us in their death, and cheered us in the separation? Every relative that has gone to the grave glancing upward has brightened its gloom, and tinged the sunset of our mortal life with a golden dawn. But this were a delusion, if social love be confined to this life ; and then so far as social life is concerned, earth is preferable to heaven, and the gos-

pel has no real solace for bereavement! So far from this, the advantages are all on the side of heaven; for it is believed, from the example of David, that heaven is the place of restoration to our friends. And so it is.

Oh, could our children return to earth, they would visit their old homes again. Over the thousand cities of earth they would direct their course straight to the very house where their parents live, and over mountains and forests they would find their way to the peaceful vale in which they were born. Again would they sport in the shade of the old trees in the yard or on the hill-side, and reanimate their former homes with their merriment and love. Nowhere else on earth would they be content to stay. But we would not have them back, because then must come the bitterness of parting again; and because, as it is, we expect to go to them, and they await our arrival in a better world. If we knew as much of that better world as they do, and how happy they are there, and how much they expect us to come, we would be more resigned than we are in their absence, and be more anxious to depart and be with them than we are. And when we are dying they will know that we are coming, as certainly as when they were dying we knew they were going; and our mutual joy in the meeting will be greater than our grief was in the parting. They must have left us with reluctance, if in death they knew they never should meet and know us again; and what now would be our desolation if this were our belief!

But we go to them. We shall find them among the saints and angels in the eternal city; and it is not too much to say that they will momentarily forget all heaven on our arrival. We may find them nearest Jesus—may be, clasped in his blessed arms—and they will give us a look of seraphic sweetness and welcome, and, it may be, stretch out their arms to greet us, and come to us. We shall find them in

heaven. It may be, they are already the tenants of our mansions there, the first to have entered them and surveyed all their beauty and glory, and are engaged in arranging and preparing them with the jewels and flowers and odors of immortality for our reception; and the very first things that strike our attention on our entrance, it may be, will be an order and selections from all heaven which they knew would please us best, and which will make us feel that we are quite at home. And such a home! Mansions in heaven! It cannot be that we shall occupy them alone! The very idea implies solitude; and if we are to have any other company besides that of Jesus, what more desirable than that of the family circle of earth? In and around our homes on earth how often have we heard the tender notes of opening song from the pure and guileless bosoms of our children, and with what pleasure have we joined them! And, it may be, our mansions in heaven have already echoed with the melody of their celestial harps and voices. They may have prepared the very songs which they intend to sing first on our arrival, sweeter to us than the strains of the cherubim, because our *children* sing them,—expressive not only of rapturous gratitude to the Redeemer for our eternal redemption, but of their rapturous joy in meeting us again. Had they lived, we would have told them a great deal about the world they never knew; and they will tell us much of heaven on our arrival and in the first blessed interviews. Oh, we never could love them all we wished to love them; they stayed with us so short a time! We must have a heaven—there must be a heaven—and a mansion in it; and our children shall be with us forever. It is enough.

It is enough: If we ever ascend to heaven, we shall find them there. We knew them in life and in death, and would know them if they should come back from their graves or we should go to them in heaven. We would dis-

tinguish them from all the rest of the lovely little children in heaven, and they would distinguish us from all the rest of the parents that come to that happy country. That they *are* there we know; and when we are there, shall we not know them? What! parents and children in heaven, and not know one another? How can this be? It cannot be.

It is enough. Their bodies are asleep in Jesus. They will awake again. Asleep! go look on your children asleep on their beds at night. Will you not know them in the morning, when they arise and run smiling to greet you? You will; and so you will know them in the general resurrection.

II. The doctrine of recognition plainly taught in the New Testament.

1. The case of the Bethany family. In the preceding case, we have an example of a father expecting to meet and know his child, which is a representation of parental relation and expectation. In the case now to be considered, we have an example of a sister expecting to meet and know her brother, which is a representation of filial relation and expectation. In both cases, future recognition is plainly implied.

The Bethany family was composed of Lazarus and his two sisters, Martha and Mary. Lazarus dies. Jesus is on his way to raise him from the dead. Martha meets him and says, "Lord, if thou hadst been here, my brother had not died." Jesus replies, "Thy brother shall rise again." And Martha answers, "I know that he shall rise again in the resurrection at the last day:" John xi. 20-24. Oh, what an interview was this! How much Martha loves her brother! how great her grief because he is dead, and separated from her, and lies sleeping in the sepulchre! They had done all they could, and yet he grew worse; they had finally sent a touching and imploring message to Jesus:

“He whom thou lovest is sick.” How often, to the last breath of their dying brother, did they look from their cottage-window to see if Jesus was coming! and how often did they mistake the knock at the door for his, hoping yet he would come in time to save him! And after he was dead, doubtless they still hoped he would come, and restore him to life, as he had done the daughter of Jairus. Watchers in the death-chamber, they looked and listened and held their breath in intense expectancy of Christ’s arrival. And when they were on the way to the burial, it may be, still they hoped Jesus would meet them, and raise their brother from the coffin, as he had done the son of the lonely widow of Nain. And on their way back home from the sepulchre, it may be, they expected still to see Jesus, or at least to hear tidings of him in answer to their message. But not a word; for “four days,” not a word from him! How desolate now the home of the sisters! Alas! what is home or life to them without their brother? Day by day they had visited and wept at the sepulchre, wondering why they had heard nothing from Jesus, and probably had relinquished the last hope of his coming, and “many” of their friends had come “to comfort them concerning their brother,” when it is whispered, “Jesus is coming,” and Martha hastens out of the town to meet him. Her grief is soon expressed. “Lord, hadst thou been here, my brother had not died.” Relief is as soon bestowed. “Thy brother shall rise again,” &c.

Let us listen to every word, and learn all we can. “Thy brother shall rise again.” “I know that he shall rise again in the *resurrection at the last day*,” that I shall see him and know him *then*; that he will not vanish amid the glittering millions of the redeemed. This consoles me now, and without this I would be inconsolable. But may I not see him *before* then? for “I know that, even *now*, whatsoever thou shalt

ask of God, God will give it thee." What do you mean, Martha?—that I can restore him to you *now*? Yes, for thou art "the resurrection and the life; he that believeth in thee, though he were dead, yet shall he live." The blessed restoration soon follows.

Martha believed she would meet and know her brother in the resurrection at the last day, though she believed also that it was possible, if he chose to do so, Christ could restore him to her before then. In either case, she believed in the doctrine of recognition. This is the consolation the gospel afforded her, and affords all in pious bereavement. She had, it is true, the advantage of an early reunion with her brother, but then the separation must soon be repeated, and again she must repose, as we do, in the hope of the general resurrection. She had no solicitude about the salvation of her deceased brother, for she knew that Jesus "loved" him, and heard him say, "whosoever believeth in me, though he were dead, yet shall he live again." Hers was the grief of separation, and this grief was soothed by the hope of reunion and recognition. In whatever difficulties the doctrine of recognition was involved to her mind, if any existed, they are not even mentioned: her fond and loving heart soars above them all; and we may soar as high and as serenely as she did. It may be, that Christ, in his frequent and blessed social intercourse with the Bethany family at their quiet home, had already explained away every difficulty, answered every objection, and settled the question of recognition upon the most solid and satisfactory ground; and now Martha's faith, amounting to a calm conviction, "I know," is unequivocally avowed. And let it be taken for granted, without any misgiving or doubt, that, if any objections or difficulties on the subject exist in our minds which we may suppose did not exist in Martha's mind, they can never be valid against the doctrine which was taught by Jesus and

believed by Martha. It would have been useless for Christ to anticipate and refute the almost endless objections of weak and fallible man to any doctrine of the Bible. Any truth or doctrine of the Bible being once established, it stands good against every opposing theory, and every objection, to the end of time.

Why should Christ say to Martha, "Thy brother shall rise again," if he did not intend to comfort her with the hope of reunion and recognition? If in the general resurrection we shall not know our friends, why did not Christ correct Martha's belief by saying, "You will not know him then"? Does not the announcement of Christ that he is "the resurrection and the life" include in it the very basis of the resurrection, reunion, and recognition of all his saints? "Shall rise again," "shall live," "shall never die," are incomprehensible terms in the connection, if the doctrine of recognition be not contained in the atonement and teachings of Christ.

Besides, as Lazarus after he had been dead four days was restored to life, and recognised, in order that man might "see the glory of God," (v. 40,) so in the general resurrection he must be as clearly recognised, in order to show forth the same glory in the highest and most impressive manner. Otherwise, in vain might the sisters look for the proof of the glory of God in their brother's resurrection, in vain might men look at all for the proof of the glory of God in the general resurrection. Every man, it is true, might have in himself the proof of his own resurrection; but without the recognition of others, he could only *believe*, not *know*, that any one else had arisen from the dead. "He shall rise again," therefore, not only is the guarantee of a general resurrection, and a pledge of the divine power and faithfulness, but a consolatory promise of future recognition.

2. The case of the rich man and Lazarus. Some have

supposed this to be a parable, others a real history. But no matter: if a parable, it is what *may* take place; if a real history, it is what *has* taken place. We incline to the latter. In the cases of David and the Bethany family, *belief* in the doctrine of recognition is expressed; in the case before us, the *fact* of recognition is graphically described. Christ himself draws aside the curtain that conceals the eternal world, and reveals the scene.

The fact is clearly stated, that the rich man "saw Lazarus in Abraham's bosom." This were enough to establish the doctrine of future recognition. But there are circumstances connected with this fact that render the argument still stronger. In the first place, Dives recognised Lazarus in a different state from that in which he was. Would he not have recognised him had he been with him in the same state? Secondly, he recognised Lazarus "afar off," across "a great gulf." Would he not have recognised him had he been at his side on the other side of the gulf? Thirdly, he recognised Lazarus, though he had laid aside his "rags" and his "sores" were healed; and he was recognised, though he had laid aside his "purple and fine linen." The absence of the external circumstances of this life, therefore, cannot render recognition impossible in the future state. Fourthly, he recognised Lazarus, though he was "comforted;" and he was recognised, though he was "tormented." Neither happiness nor misery, therefore, can prevent recognition in the future state. Fifthly, he recognised Lazarus, though a spirit out of the body, in the separate state; and so he was recognised: and in such a case, recognition seems to be more difficult than it would have been in the body. Sixthly, he recognised Lazarus, though in a state of glory; and he was recognised, though in a state of deepest degradation. Would he not therefore have recognised Lazarus had he also been in a state of glory? Seventhly, he re-

membered his "five brethren." Would he not have recognised them also had they also been with Lazarus and Abraham? and especially if he had been in the same state with them and Lazarus and Abraham? In a word, if in different states, afar off, across a great gulf, out of the body, a saint who was once a beggar, and a lost soul who was once a rich man, recognised each other; would they not have recognised each other had they both been saints, side by side, and in the same blessed state?

But the argument may be rendered still stronger by the fact that Abraham and Dives, who had not known each other, knew each other; and then the conclusion is incontestible, that we shall recognise those whom we have known. But the consideration of this fact we reserve for another and more appropriate part of this treatise.

3. "I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:" Matt. viii. 11. In the parallel passage we have, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you thrust out:" Luke xiii. 28.

First, the most intimate communion with the most eminent saints of God is expressed, and consequently a mutual knowledge is implied. The original word *anaklithesontai*, translated "sit down," intimates the Eastern custom of receiving meals in a recumbent posture. Secondly, *the very names* of these eminent saints are mentioned, and consequently they will be known as their names indicate. Thirdly, some of these saints are specified as "prophets," and consequently they will be known as prophets, that is, as *Elijah, Isaiah, Daniel, &c.* Fourthly, it is expressly stated that those who are thrust out "shall see Abraham," &c. What is this but *to know Abraham, &c.*? Fifthly,

the saints, from every quarter of the world and period of time, shall "sit down in the kingdom of God" with these eminent saints, and of course they also will be known in the happy company. How these several particulars can be true without recognition it is impossible to conceive. Here is a specification of *place, character, persons, names, actual seeing, and intimate intercourse*. What more is wanting to make out a case of recognition, or prove that the doctrine is contained in the Bible?

4. "For now we see through a glass, darkly; but then *face to face*: now I know in part; but then *shall I know even as also I am known*:" 1 Cor. xiii. 12. There is a depth of meaning in this passage which eternity alone can fathom. We can better understand its import by considering other Scriptures in connection with it than by indulging in any speculations.

Spirits in eternity know more of each other and of us than we know of them. This is true of angels, for they have taken a great part in *instructing* man in the great things of redemption, as the Bible in many places most clearly reveals. Much, but not all, of what they revealed we already know, and the rest we shall know as they know it. They are now our "ministering spirits," and they know us better than we know them; for we are visible to them, they are invisible to us; they are near us, and we know them not: but we shall know them as they know us. The angels knew Lazarus in his poverty, and misery, and neglect; they knew him in death, and they knew him in glory; and he knew them in glory, and others knew him, and he knew them as they knew him.

Saints in the separate state "know as they are known." Abraham, Lazarus, and Dives, were intimately acquainted with each other; indeed, they seem to be equally acquainted with each other; though Dives was ignorant of some things

at least,—namely, the impassable gulf, and that Abraham had no authority to afford him the least relief or to send any messages to the world he had left. “One of the elders,” in the Apocalypse, knew John, and asked him, “What are these which are arrayed in white? and whence came they?” And John replied, “Sir, thou knowest;” and the elder informed him, “These are they which came up out of great tribulation,” &c.: Rev. vii. 13, 17. The elder, an exalted saint, knew them; but once he did not know them any better than John did. He informed John who they were and whence they came. Had John known the change that had passed upon the elder, or had he possessed the means of information the elder had, he would have known them as well as the elder did, and he would have known the elder also as well as the elder knew him.

There are many reasons doubtless why angels and spirits in the separate state know us better than we know them; three things at least that give them this advantage we may mention. They are already acquainted with our condition, and need no instruction about it, while theirs is so different from ours, that without instruction we would not know them; as in the case of John just now given. Secondly, they have those in heaven who can give them instruction about us,—many of our most intimate friends are there,—while we have none on earth who can give us any information of them. We have but little information of the millions beyond the flood—that contained in the Bible—and the millions after the flood; but they have the representatives of all ages in heaven, and, it may be, a definite history of every individual from Adam till the present time recorded in the books of God, to which they have probably access, and in reading which they spend delightful pastimes. In this way Abraham may have learned who Dives was. So in Hades there are the representatives of all ages since the beginning of

time, and thus from the contemporaries of Abraham, Dives may have learned who Abraham was; as for Lazarus, he knew him on sight as the poor beggar he had seen at his gate. Why should not spirits in both states instruct each other, as angels instructed man or the elder instructed John? What they have known they have not forgotten; and what is learned from others, or taught to others, they never forget. By tradition, preserved by inspiration, Moses obtained the material parts of the early history of man; and in heaven the patriarchal fathers still retain all the knowledge they transmitted by tradition; and so all the prophets and apostles retain all they wrote and spoke, "as they were moved by the Holy Ghost;" and every saint carries to heaven new information, and learns more; and so mutual instruction may be one of the employments of heaven. Thirdly, added to these advantages, they are more exalted in intellect than we are in the present state. Now invest us with these advantages, and we "shall know as we are known." The materials for a complete history of this world might be gathered from the spirits in the separate states; and had we the intellects, the time, and other advantages they have, we would in time know as much about them as they know of us. And this shall be so; for we shall see them "face to face," when we shall have passed from our spiritual childhood to the manhood of our being; we shall know them as they know us when we become what they are.

The passage of Scripture before us is a twofold proposition. "I shall know" is one; "I am known" is the other. That I shall be known in the future state is incontestible. But what shall I be known to be? I cannot be known as any other than a sinner saved by grace. This will be required in order that the glory of God in redemption may be known in heaven; and the more exalted the saints shall be, the brighter the divine glory will appear.

This will be required in order that I may understand my relation to God in heaven, and know how much I owe to him for my salvation; otherwise gratitude would be impossible where the profoundest and noblest gratitude should exist. I must remember what I was, before I can be grateful for what I am.

That the praise of saints in heaven proceeds upon the grateful remembrance of what they were on earth is clearly intimated by John. "And they sung as it were a new song before the throne," &c., "and no man could learn that song but the hundred and forty-four thousand"—a definite for an indefinite number—"that were redeemed from the earth." And why could they learn it? Because they remember the time when the Spirit first flashed conviction into their understandings. They remember when they first felt the painful sense of guilt, condemnation, and death, and the bitter pangs of repentance, and their hearts were thrilled with a sense of forgiveness, peace, and life through faith in the crucified Saviour. They remember the time when they first obtained the witness of the Spirit to their justification; when they advanced from grace to grace, and grew in the knowledge and love of God; when they felt an increasing attraction to the cross of Christ; when they hungered and thirsted after righteousness, and were filled; when they mourned over inbred sin, and it was extirpated and they were comforted; when they passed through deep waters of affliction, and were kept from sinking; when they were tempted severely, and were delivered gloriously; when they were persecuted violently, and were supported graciously; when their dangers were frightful and their deliverance wonderful. They remember the time when they sang, and prayed, and fasted, and labored, and suffered, and rejoiced, with the people of God on their way to heaven. They remember the time when they knelt at the sacramental table, and commemo-

rated the death of Christ, and anticipated his coming, and eternal communion with him and his saints forever in heaven. They remember the time when they read and studied the word of God, and heard it preached, and followed its light, and rejoiced in its exceeding great and precious promises. They remember the time when they were connected with a weak and mortal body, and were oppressed with fatigue, and languor, and disease, and pain, and many imperfections and infirmities, that held them to the earth and bowed them to the grave. They remember the time when they stood and knelt and wept at the bedside of dear dying relatives, and followed them one by one to the grave, and hoped to meet them again in heaven. They remember the time when they were sick themselves, and the death-hour came, and the gracious support they then received, and the moment of dissolution, and the rapture of the first glimpses of heaven, and their flight toward heaven, and the entrancing melody of the distant cherubim as they approached heaven, and their first ecstasies on entering heaven in meeting and greeting all their sainted dead, and joining the eternal fellowship of God and his holy family.

Does not Adam remember his bliss in Eden, and the beautiful world, and his sin, and his guilt, and the fig-leaves, and the curse, and the expulsion, and the flaming cherubim, and the sweat on his brow, and the hope that gleamed on him and guided him to the celestial Eden? And is he not still watching that hope flashing with increasing brightness down the long line of his posterity to the end of time? Does not Abel remember his accepted sacrifices on the rude altars of earliest sacrifice, and the rapture of the first martyrdom? Does not Enoch remember his walk with God in the morning light of redemption, and his visions of the final judgment, and his mysterious translation, and his presence at the transfiguration? Does not Noah remember the antediluvian wickedness, and

the ark, and the flood, and the wasted earth, and its renewal, and his prophecies? And is he not still beholding the unfolding of his prophecies in the posterity of his sons in the rising and falling nations and tribes of the earth? Does not Abraham remember his call from his father's house, amid the universal wickedness, and his many wanderings, and his entertainments of the angels, and his prayer for the devoted cities, and the magnificence of the promise in his "seed," and the struggle and the triumph in the trial of his faith at the altar on which his meek Isaac was bound, and the blissful moment when he was gathered unto "his people"? Does not Jacob remember his departure from his father's house, and his vision of the angelic ladder, and his wrestling with the Angel of the everlasting covenant, and his agony on the loss and his rapture on the recovery of Joseph, and his prophetic blessings given his sons on his death-bed, and the ecstasy of the meeting and greeting of "his people" in heaven? Does not Job remember his sackcloth and ashes, and the wretchedness of his humiliation, and the death of his children, and the desolation of his home, and returning health, prosperity, and happiness, and the transcendent glory of his latter days? Does not Moses remember his education in the palace of Pharaoh, and the bondage in Egypt, and the flaming bush, and the ten plagues, and the divided sea, and the journeyings in the wilderness, and the smitten gushing rock, and the pillar of cloud and fire, and the ark of the covenant, and the legal mountain, and his talking with God upon it, and his concealment in the cleft of the rock, and his momentary visions of the balmy hills and shady bowers of the Canaan he could not enter, and his ascent to the heavenly Canaan from the summit of Pisgah? Does not Aaron remember his priesthood, and the import of all the types, and shadows, and symbols, and figurative representations, of the Jewish dispensation? Does not Elijah

remember the persecutions of Ahab, and his preservation by the ravens in his retreat, and his triumph over the false prophets on Mount Carmel, and his prayer soon after on the top of Mount Carmel for rain, and when and how he ascended to heaven in a chariot of fire? Does not David remember his pastoral life, and the victory of the sling, and his life when king, and the seraphic music and psalms of his royal harp? and is he not now anticipating the fulfilment of his prophetic songs upon his celestial lyre? Does not Isaiah remember the angel that flew with a live coal from heaven's altar, and purified and inflamed his lips with inspiration, and does he not remember the august panorama of prophecy that unrolled before him, and is he not still anticipating the grand conclusion? Does not Jeremiah remember his mournful lamentations "for the slain of the daughter of his people"? and Ezekiel the fiery wheel of divine Providence, and the lightnings that played around it, and the nations that went down and crumbled to dust beneath it, and is he not still watching its sublime and wonderful revolutions? and Daniel his calm and sweet repose in the den of lions, and how he was delivered by the angel of God, and the mysterious characters of fire traced by the armless hand on the marble walls of the palace, and his interpretation and the immediate fulfilment of them, and his splendid prophecies, and the promises of rest at the end of the days? and the three Hebrew children their pleasant walk in the fiery furnace, and how they were delivered by the Son of man?—and so of the rest of the prophets and saints of the Old Testament dispensation.

Do not the apostles remember their call to the apostleship, and their travels with Christ, and the miracles he performed, and the lessons he taught, and the blessed interviews they had with him, and the wonderful scenes of Pentecost, and the amazing events that succeeded, and the

churches they planted, and the sacred writings they wrote, and the memorable lives they lived, and—save one—the glorious martyrdom they suffered? Do not three of them remember the glory of Tabor and the agony of Gethsemane? Does not Peter remember also his weak faith on the sea, his denial of Christ, repentance, and forgiveness, his commission to the Gentiles, his serene slumber in the prison, and how he was delivered by the angel of the Lord, and his singular crucifixion? Does not Thomas remember his doubting faith and the rapturous demonstration? Does not John remember his glorious exile in Patmos? Does not Paul remember his temporary translation and the thorn in the flesh? Does not Stephen remember his bold defence of Christianity before the council of his enemies, and how calmly he fell asleep in the resplendence of martyrdom? Do not the daughter of Jairus, and the widow's son, and Lazarus, remember when they were raised from the dead? and the sick when they were healed, and the blind when they received sight, and the deaf hearing, and the dumb speech, and the possessed of devils deliverance? Have the "three thousand" forgotten the day of Pentecost? or any of the apostolic saints their day? or the martyrs their sufferings? or the saints of any age, in any country, the amazing grace and wonderful providence of God that saved them?

No wonder "the redeemed from the earth" can learn and sing the "new song" in heaven. The grateful remembrance of their probationary state furnishes them with the materials of the song, and each has his peculiar strains. You might just as well conclude that they are insensible of their glorious state, as that they can forget their gracious state; that they can never know themselves, nor be known at all, as that they do not know themselves, nor are known, as redeemed from the earth; that they do not know what God *does* for them *in heaven*, as that they can forget what God

did for them *on earth*. They can never estimate or appreciate what God does for them in heaven, unless they remember what God did for them on earth; and so they can never be known in heaven but as redeemed from the earth. They can never know how much God did for them on earth till they know what heaven is, nor how much God loved them till they know his love in heaven. How can they enjoy the rest of heaven, unless they remember the fatigue by the way? or the bliss of heaven, unless they remember the suffering by the way? or the security of heaven, unless they remember the dangers by the way? or the reward of heaven, unless they know why they are rewarded? How can they know what they are in heaven, unless they remember what they were on earth? or why they are in heaven, unless they remember how they reached heaven? How can they know the greatness of their glory, unless they know the greatness of their deliverance? How can they sing "Worthy is the Lamb that was slain," unless they remember when he was slain and why he was slain? And whatever changes may be involved in the heavenly state, these must be known in order to be matter of grateful praise. I never could know my right to these changes, or my right to heaven, unless I remembered what I was by sin and what I became by grace.

Therefore, to know me in heaven is to know what I was on earth, and to know what I was on earth is to recognise me; and upon the same basis I shall recognise others.

We reach the same conclusions by other arguments.

1. No one, in any subsequent stage or period of his existence, can ever completely bring himself to feel that every faculty and point of his nature has been reversed, and that he is a totally different being from what he was: the indestructibility of personal identity, already discussed, is proof of this.
2. It is impossible that a soul *subsequently* created,

which is indeed another soul, can recognise impressions, operations, affections, volitions, and acts, as *its own*, which properly belong to the preceding soul. As well might I recognise *your* mental states and acts as *mine*, which is impossible. 3. Such a doctrine would subvert the foundation of free-agency and responsibility. 4. Such a state would not be *our* immortality, but *another's*: the chain of existence would be broken. 5. There could be neither justice nor propriety in the proceedings of the judgment; for the subsequent soul could not be answerable for the conduct of the preceding and extinct soul. 6. The subsequent soul could not justly and properly be the subject of the reward or punishment for deeds done by another soul *in time*. 7. If a subsequent soul be possible in the future state, we may as rationally conclude that our *present* soul is a subsequent soul, and, analogous to the ancient theory of metempsychosis, we have already had a *pre-existent state*. If so, then revelation is inferior to the ancient philosophy, for, according to that, the soul retained the consciousness of its identity, and the remembrance of its former states, in every new and successive state. 8. If I shall not be substantially the same in heaven I was on earth, I cannot be grateful to God for my redemption: for how can I be grateful for that which I have forgotten? 9. If I shall not be the same, I cannot know what I was in the former state. That is, if I shall be so far altered as to be deprived of memory, I cannot be conscious that I have been changed at all, or that I ever had any antecedent existence. Or, if I shall be so far altered as to be deprived of the consciousness of my identity, I can have no remembrance of my former existence. Or, if I shall be so far altered as to be deprived of my understanding, which involves the loss of memory, I shall have no power remaining to take cognizance of my former state. 10. In a word, if I shall not be the same in the future state

that I am now, *I shall become extinct at death*. So then the whole question resolves itself into this: Shall *I* exist in a future state, or not? If not, then my hopes of the future, and the Bible that encourages them, are the sublimest delusions that ever captivated the mind of man; and the immeasurable magnificence of the natural universe, and the being of God himself, are matters of trivial, because temporary, importance to me:—conclusions which I heartily reject. But if *I shall* exist in a future state,—and I must, unless I become extinct at death,—then I shall be known as the same substantially I was on earth; and so I must be recognised. But I shall know as I am known; and therefore I shall recognise my friends and relations in the future state. The issue is between annihilation and recognition. Every argument against annihilation—and they are numberless and overwhelming—is in favor of recognition. Belief in the transmutation of the soul into some other essence were as absurd as that of annihilation, since transmutation would be equivalent to annihilation. Nor can endless progress of the soul prevent recognition, since I must know myself every step in the progress, before I can know that *I* have made any progress, or that there is any advancement at all in *my* case. And so, what my friends shall know of me I shall know of them, and their knowledge of me and mine of them involves recognition; for they cannot know me, nor I them, without a mutual recognition. If it be replied, that the issue is between ignorance and recognition of my friends, I reply, the exaltation of the heavenly state precludes the possibility of ignorance, and, therefore, one of the sweetest and richest fruits of knowledge in heaven will be recognition.

5. The work of the Christian ministry involves recognition.

“Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom;

that we may *present* every man perfect in Christ Jesus:" Col. i. 28. How can the apostle know that, in preaching Jesus, he had faithfully warned and properly and fully taught those under his charge, unless the effect of his preaching receive the sanction of Jesus himself? And how can he know what this effect is, unless he see it developed in those to whom he preached? And how can he see this effect developed, unless he know those to whom he preached? How can he know that this effect of his preaching is complete or "perfect," unless in the presentation of his charge to Christ he recognise in them the different stages of progress unto perfection? How can the apostle present any man to Christ, without knowing whom he presents and why he presents him? The effect of the gospel cannot be disconnected from the man, for it is this that determines the man; and hence to see the effect in those to whom the apostle preached is to recognise them. If the apostle were to appear before Christ without seals to his ministry, where were the evidences of the authority and efficacy of his ministry? or how can he meet his own responsibility without presenting the seals of his ministry? Or if saints, converted through his instrumentality, were to appear before Christ without any reference to his instrumentality, how could the apostle present them? Let it be assumed that the ministry will not know their people at the Judgment, and this text has no intelligible meaning.

Again, "We are your rejoicing, even as ye also are ours in the day of the Lord Jesus:" 2 Cor. i. 14. We now know one another, and are a mutual comfort in our "sufferings" (v. 5) in Christ; and so we shall be a mutual joy in the day of the Lord, the day of judgment; and how can this be without a mutual recognition? Before a persecuting world "ye have acknowledged us *in part*, that we are your rejoicing;" that ye are comforted and supported by

the gospel which we preach; and so our mutual rejoicing shall be *complete* in the day of the Lord Jesus: which clearly implies recognition.

Again, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you:" 2 Cor. iv. 14. "Death to us" is inevitable; but it "worketh life in you," (v. 12;) and so we shall soon be separated. But death itself shall not separate us forever. As certainly as the Lord Jesus has arisen from the dead, we shall rise also, and be presented *with* you: we shall meet again. But there would be no force in this passage, no source of consolation to the apostle and the church at Corinth, in view of persecution and separation, if neither he nor they entertained the doctrine of future reunion and mutual recognition.

Again, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus at his coming? For ye are our glory and joy:" 1 Thess. ii. 19, 20. Is it reasonable to conclude that Paul, and Peter, and John, and all the rest of the first preachers of the gospel, forsook every thing, and labored, and suffered, and risked and expended their lives, for the conversion and salvation of men, and yet indulged no hope of meeting and recognising and rejoicing with their converts at the coming of Christ? Shall they preach to them, and rejoice with them, and know them intimately in endeavoring to save them, and yet not know them and rejoice with them when they are saved? If so, then where were the "hope" of the apostle, or what his "joy, or glory, or crown of rejoicing, at the coming of the Lord Jesus"? He speaks of a peculiar hope; and did he not know what that hope was? His, and all true and faithful ministers' joy, shall be a peculiar "joy;" and shall they not know what that joy is? A peculiar "crown of rejoicing" shall be theirs; and shall they

not know what *that* is? A peculiar "glory" shall be theirs; and shall they not know what *that* is? How is it possible to hope without knowing for what we hope? or to rejoice without knowing the cause of our joy? or to be invested with a glory or a crown without knowing their nature and significance? The apostle spoke of a race, a wrestling, a fight, a warfare, a crown, a glory; but not a race or wrestling like the Grecian, nor a warfare like the Roman, nor a crown like Cæsar's, nor a glory like that of the world. And when the race is won, and the battle fought, and the warfare over, and the glory acquired, and the crown bestowed, what have you, faithful ministers of God? Why, *that* which *you* sought—"joy in having saved *souls*, and a "crown of glory" for *that*. And shall you not know these souls? If not, how will you know that they are saved? and how then can you rejoice? or where were your title to the crown and the glory? or where were the evidence that you had not labored in vain? By as much as souls are precious, and their salvation will be glorious, is the work of the ministry to be estimated; and to deny the doctrine of heavenly recognition is not only to abridge the anticipated reward of the apostle, but to render his language vague, if not wholly unintelligible.

The plain meaning of this passage may be learned from the context. "But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. And would have come unto you, even I, Paul, once and again: but Satan hindered us." That is, we are separated, yet you are in my heart; I have a great desire to see your face, and have endeavored again and again to see you, but have been hindered; and "tribulation, affliction, and distress" (iii. 3) may prevent our meeting again on earth. What then? Why, nevertheless, we look over all to the meeting at the

coming of the Lord Jesus, in whose presence ye shall be our "joy, our glory, and crown of rejoicing." Whatever else the connection indicates, it strongly teaches the doctrine of recognition. Indeed, whatever the connection means, that is made the ground of future recognition. That is, as, in the work of the ministry, your salvation is *our* hope, and as *ye* shall be *our* reward, "*our* joy, *our* glory, *our* crown of rejoicing," in the day of judgment; therefore we shall see each other's face *then*, and rejoice together, when neither tribulation, affliction, distresses, nor Satan can ever separate us.

Again: "Holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain:" Phil. ii. 16. It is an unspeakable comfort to the minister to know in this life that his labors are successful in the salvation of souls and edification and encouragement of the church; and this comfort he cannot enjoy without knowing those who are blest under his ministry. So he cannot, it seems, know, at the day of judgment, whether he has run or labored in vain, unless he meet and know there those of his converts who "held forth the word of life," who gave to the world the light of a godly example and influence, and lived and died as seals to his ministry. Recognition is then essential as a proof of the success and usefulness of the gospel ministry.

6. The hope of reunion and recognition is made the ground of comfort to the church in bereavement. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. And the dead in Christ shall rise first: then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air: and so shall *we ever be with the Lord*. Wherefore

comfort one another with *these* words:" 1 Thess. iv. 13-18. First, the Thessalonians already believed in the doctrine of the general resurrection. Secondly, the apostle would teach the Thessalonians that one of the circumstances of the general resurrection is *reunion* with their sainted dead. Thirdly, that this reunion shall be *perpetual*. Fourthly, that this reunion shall as certainly be effected as the death and resurrection of Jesus Christ have already occurred. But what "comfort" would there be in these great and sublime truths, if they were not made the ground of the hope of future recognition? The hope of reunion involves the very idea of recognition. What kind of reunion is that which is without recognition? True, we feel the deepest solicitude concerning the eternal safety of our deceased friends; but if this were all, that solicitude would be allayed upon the assurance that they are safe in heaven; and then our "comfort" would be complete without the hope of reunion. Why, however, does the apostle develop so prominently the fact of reunion, if he does not design to enhance our "comfort" with the hope of recognition?

Assume that the apostle refers only to the reunion of all Christians indiscriminately in the general resurrection: granted. And then a mutual knowledge obviously is implied; and if so, mutual recognitions must follow, for I cannot know a friend without recognising him. Indeed, this seems to be the scope of the apostle's argument. He wishes to comfort the Thessalonians who were mourning over their deceased friends and relatives. To do this, he refers to the certain resurrection and reunion of *all* that sleep in Jesus. *Your* sainted dead, therefore, *Thessalonians*, shall be in the general assembly of the saints. But the union of all the saints implies a knowledge and love of one another; this is self-evident, or, rather, we cannot conceive how it can be otherwise, because there can be no union

among saints without knowledge and love. Therefore, as certainly, Thessalonians, as you shall join the general assembly of the saints in the general resurrection, you shall be reunited to your sainted friends, and consequently recognise them. The greater contains the less: "wherefore comfort one another with *these* words."

But it is time to turn our attention to another branch of the argument in favor of the heavenly recognition.

PART II.

THE ARGUMENT FROM THE GREATER TO THE LESS, NAMELY: WE SHALL KNOW THOSE WHOM WE HAVE NOT KNOWN; AND, THEREFORE, WE SHALL KNOW THOSE WHOM WE HAVE KNOWN.

CHAPTER I.

THE SAINTS SHALL KNOW ALL THE ANGELIC ORDERS.

WE assume that the saints shall know every angelic intelligence in the universe and eternity. This is our first argument.

Redemption by Jesus Christ is the great work of God, that unites his saints with every order of holy intelligences, wherever they may be distributed in immensity, or whenever, in the immeasurable periods of the past, they were created, or in whatever employments they may be engaged, or however exalted they may be in the scale of being. Up through all the superior orders of holy spirits, however extended and exalted, to the first angel that awoke to being in the creative hand of God and breathed his pure song of adoring love upon the stillness of a past eternity, the knowledge of the saints will extend; and with all they will be associated in the holiest bonds and enjoy the most intimate and familiar communion. This is a bold position, and we turn reverently to the Scriptures for evidence of the truth of it.

In the Son of God are concentrated all the essential attributes of Creator, Lawgiver, Ruler, Saviour, and Judge. He assumed and glorified humanity: what then must be the

intimacy of the relations of saints to God and all his created intelligences! He who is the Creator, Lawgiver, Ruler, and Judge, of every order of holy beings, is the Saviour of man: what then is the destiny of saints! what the glory to be reflected upon the Godhead by the application of the redemptive principle! All orders of intelligences feel the profoundest interest in the work of redemption, and derive from it their sublimest views of the nature of God; because in it every attribute of Jehovah is carried immeasurably beyond what had been done in their case, or what it was possible for them to conceive of Deity.

Angels, rejoice in Jesus' grace,
 And vie with man's more favor'd race;
 The blood that did for us atone
Conferr'd on you some gift unknown;
 Your joy through Jesus' pains abounds,
 Ye triumph by his glorious wounds.

Him ye beheld, our conquering God,
 Return with garments rolled in blood!
 Ye saw, and *kindled* at the sight,
 And filled with shouts the realms of light;
 With *loudest* hallelujahs met,
 And fell, and kissed his bleeding feet.

Ye saw him in the courts above
 With all his recent prints of love;
 The wounds, the blood! ye heard *its* voice,
That heighten'd all your highest joys;
Ye felt it sprinkled through the skies,
 And *shared* that better sacrifice.

C. WESLEY.

At one time their interest is excited to shouting that re-sounds like great thunders through the eternal heavens; and at another time their interest is so profound, their expectation or wonder so intense, that silence reigns throughout all their orders, indicating most clearly that the incarnate Word rules over all worlds, and has called around his

cross his adoring and wondering universe. If such vast and immeasurable interests be treasured up in the Incarnation, surely man himself in their unfolding must run them out to their farthest extremity, take them up in all their scope, and follow them forth in all their bearing upon all other ranks of beings in the universe. If man stands in the brightest light in the universe, that attracts all other orders of intelligences into it to gaze in wonder upon him and his redeeming God, strange that he should not see and know them in that light! strange that the light that acquaints them with him should not acquaint him with them! strange that they should know man in his relation to God as Redeemer, and man should never know them in their relation to God as Creator! strange that those of a common parentage should not be equally acquainted with one another! that God should be known in the redemption of man, and not in the creation and government of angels!

The Father has "set the Son above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all:" Eph. i. 20-23. Again: "Wherefore God hath also highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father:" Phil. ii. 9-11. Again: "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:" Colos. i. 16. These are among the sublimest sayings of revelation. The

Redeemer of saints is enthroned "far above" all ranks of intelligences in the universe and in eternity, and exalts his saints to the "throne" he occupies and to the "mansions" he has prepared for them. Had the Adamic order of creation, which was "a little lower" than that of "the angels," (Ps. viii. 5,) continued uninterrupted, it is conceivable how the advantage might have been on the side of angels; but, by the "working of the mighty power" of God in redemption, the saints are transferred to a higher position in the scale of creation than that occupied by all other orders of holy beings; and when their "understanding" is "enlightened" and strengthened by celestial energy, they shall "know what are the riches of the glory of their inheritance" in him, "and what is the exceeding greatness of his power" toward them: Eph. i. 18, 19. Angels, in all their orders, look aloft to the saints of God; and on their way to those transcendent heights in the glory of God, the saints will become acquainted with every inferior rank of intelligences in the holy and adoring universe over whom the Son of God sways his sceptre; so that the difficulty seems rather to be how other orders of intelligences shall know the saints, than how saints shall know them. The Godhead never assumed the form of angels, (Heb. ii. 16,) but the form of man, for in Christ "dwelt all the fulness of the Godhead bodily," Col. ii. 9; and so humanity in Christ is the link that binds his saints to God first in the chain of creation, and highest in heirship to God, since they are thus made "*joint heirs* with Christ:" Rom. viii. 17. Is it consistent with such a dignity and exaltation to suppose that angels are endowed with an intellectual capacity sufficient to know the saints, and that the saints are not endowed with an intellectual capacity sufficient to know the angels? or, if the question turn not upon comparative capacities for knowledge, that the angels will have the means of knowing the saints,

and the saints have no means of knowing the angels? or, if it be a question of relative interest merely, that "the angels desire to look into" (1 Pet. i. 12) and understand the history of saints, and the saints have no desire to look into and understand the history of angels? or, if it be a question of spiritual and holy fellowship, that angels should know those above them, and the saints not know those below them, in the vast family of God?

That the influence of the Cross pervades the countless hosts of the universe of mind is evident, not only from what we have just now said, but from the great visions of Daniel and John. "And I beheld till the Ancient of days did sit—and thousand thousands ministered unto him, and ten thousand times ten thousand stood before him:" Dan. vii. 9, 10. "And I beheld, and heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four-and-twenty elders fell down and worshipped him that liveth forever and ever:" Rev. v. 11, 14. "And *all* the angels stood around about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever, Amen:" Rev. vii. 11, 12. The most fervid interest excited in the entire family of God! The immense and countless

hosts of the lofty intelligences of the universe animated by the influence of the Cross! thrilled and rapt to the utmost intensity of their exalted natures by the scheme and the measureless effects of redemption! dropping, it seems, their old songs and services, and uniting with the saints to swell the "new song" of redemption, or at least to furnish the richest chorus they can breathe from their pure angelic bosoms! When saints shall be exalted to the station of which angels exultingly foresee they are capable, and to which they are destined in the illimitable scale of holy intelligences, what reason can be given why they should not know every angel in the universe of God? The influence of the atonement is greater on the holy universe of mind than any other of the works of God: why should not the efficacy of the atonement be greater, in developing and exalting the intellectual and moral faculties of the saints, than original creative energy was in the case of any other order of the hosts of eternity? It is not presuming too far to say that by the efficacy of the atonement the saints will be endued with strength of faculties for attainments in knowledge and holiness far above the capacity of every other order of intelligences; for the purifying, life-giving, expanding efficacy of the atonement, which fills the saints "*with all the fulness of God,*" must enlarge and exalt the mind to the utmost bounds of possibility. The Cross is the only power in the universe that can draw sinners to God, and qualify finite intelligences to sit with Christ on his throne; and saints are exalted to this distinguished honor—an honor with which we know not that any angel has ever been dignified. On the law of the indefinite expansibility of mind, it is presumable that the influence of the Cross excited *new* emotions of reverence and love in the hearts of all the angelic orders, and enlarged their views of the nature of God; but the efficacy of the Cross is peculiarly the principle on which

man is introduced among the ranks of created intelligences, and hence includes in it prospectively a degree of knowledge and holiness superior to that of the rest of the vast family of God; which includes, at least, the possibility on the part of saints of becoming acquainted with every intelligence in the universe and in eternity.

Included in the great design of the atonement is the restoration of man to association with the holy universe; and such a restoration includes in it a knowledge of the universe. In the work of *creation*, God breathed into the nature of angels the affection of love, that prompts them to seek a knowledge of the saints, and to commingle their loftiest strains in praising the God of their salvation; and so, in the greater work of *redemption*, the Holy Spirit breathes into the hearts of saints the same affection, that prompts them to seek a knowledge of the angelic hosts. God in creation and redemption is the same God of love; and the same inspired affection that now draws angels to saints will in eternity draw the saints to all the holy orders in the universe; and love is impossible without knowledge. It is worthy of observation that true evangelical love in this life attracts its blessed possessor to all holy characters, without distinction of the relations of social love, or friendship, or church, or country, or periods of time; and the ultimate end of this holy spiritual affection may be to unite the saints in the most intimate companionship with the entire holy universe of God, commencing with the first order created, and running onward along the endless series of new creations. Inextinguishable and illimitable will be evangelical love in beatified saints; and their knowledge will be co-extensive with their love. Such is the comprehensive view of St. Paul, who writes like an angel commissioned with intelligence from heaven. "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and

to an innumerable company of angels, to the general assembly of the church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant," &c.: Heb. xiii. 22, 24.

Astronomers tell us that immensity of space is thronged with countless and vast systems of worlds; and that by the power of gravity the totality of the systems is drawn around a great and common centre. It is so in the moral universe. All the hosts of God constitute one vast family, united by the ties of holy love to one another, and circling, as we have seen, under the influence of evangelical love, around the Sun of righteousness, the order of the saints revolving nearest this glorious Sun, and beyond the saints, and to the saints, the rest of the universe shining in clear and open vision.

There are other considerations. Angels are "ministering spirits" to the saints in this life: and shall not the saints know these guardian angels in the future state? Angels now rejoice over the penitence of sinners: and shall not the saints know and converse with these rejoicing spirits in heaven? Angels conduct the saints from earth to heaven, as in the case of Lazarus to Abraham's bosom: and shall not the saints know the angels when they enter heaven? Angels have been seen and known on earth, as in the case of Jacob in Bethel, Daniel in Babylon, John in Patmos, Peter in prison, the shepherds in Judea, the Marys at the sepulchre; and the disciples saw a cloud of angels at the ascension of Christ: and shall not the saints see and know the angels in heaven? Angels have instructed the saints in great matters on earth, as in the case of the angel who "showed" John "the things to come;" and the whole book of Revelation shows us how one spirit instructs another: and shall not angels relate their own history to the saints in the future state? For example: "And one of the

elders said unto me, What are these that are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in the temple: and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes:" Rev. vii. 13-17. Who are these? whence are they. "Sir, thou canst inform me;" and the "elder" did inform John. In a similar way the saints may obtain knowledge of the origin, nature, character, services, condition, and position, of every order of intelligences in the universe. Angels themselves will relate the astonishing wonders of the invisible world, or the knowledge of their respective histories will lie open to the understandings of the saints, just as the amazing wonders of the power and wisdom and goodness of God in redemption now lie open to the vision of angels. As the angels communicated sublime information to patriarchs, prophets, and apostles, respecting the plans of God in providence and grace, they will communicate information respecting themselves when the saints shall be exalted to companionship and friendship with them, and converse with them "face to face." It is reasonable to suppose that tidings of astonishing discoveries will be brought by exploring angels from the remotest parts of God's vast dominions, which shall enlighten and ravish with delight all the saints in glory; indeed, saints may accompany the angels in these grand expeditions. An angel informed Daniel that there is a volume in heaven called the "*Scrip-*

ture of truth," and revealed to him "that which is noted" in it relating to the history of man's redemption; and there is another book in heaven, which the Lion of the tribe of Judah "prevailed to open, and to loose the seven seals thereof;" and again and again we hear of the "Lamb's book of life," in which are written the names of the saints: and is it not presumable that there are volumes in heaven written by angelic historians, which contain a complete history of every order of intelligences in a past eternity, and which will furnish the saints complete information of all the angelic hosts? Why should the history of man alone be recorded in heaven? Why should man alone have a book of God—the Bible? Indeed, our own Bible contains much information about the angels, as we have seen. What remains their own histories must reveal; for surely the splendid fragments we have are not all we shall have in the flight of endless ages and endless progress in knowledge. We now know the name of one angel,—*Gabriel*,—and the name of one archangel,—*Michael*; and these probably are the heads or leaders of their orders. Shall we know none of the rest of their orders, and none of the "cherubim," "seraphim," "principalities," "powers," "thrones," and "dominions," and whatever ranks of intelligences may exist in the spiritual universe?

And so we have the most impressive allusions to fallen angels. They "sinned, and kept not their first estate, but left their own habitation;" they were subjects of probation. They are "reserved in everlasting chains under darkness unto the judgment of the great day;" they are yet to be judged. They "believe and tremble;" they are apprehending some great evil. "Everlasting fire" is "prepared" for them; they are yet to be punished. But what was their probationary state, where they were tried, when their trial commenced, how long their trial was to last, what was the

test of their trial, what was their sin, when they fell, what great evil they are apprehending, what exactly will be their punishment, what exactly will be their future condition, or what exactly is their present condition, we do not know: and yet all these peculiarities of their history, we may reasonably suppose, will be as clearly and fully unfolded to the saints in the future state, as lost angels now, unquestionably, are intimately acquainted with the peculiarities of man's probationary state.

We have also most impressive allusions to the nature and employments of fallen angels. They are headed by a chief or leader, denominated the Devil, or Beelzebub, who "goeth about as a roaring lion, seeking whom he may devour." He "contended with Michael over the body of Moses," and "fought" at the head of "his angels" with "Michael and his angels." He tempted Christ, and sows dissensions in his church. He changes himself "into an angel of light," and the apostles were "not ignorant of his devices." He tempted Eve, caused the fall of Adam, and tempts all his posterity still. He lays his wiliest snares for the most eminent servants of God; as, for example, David, Job, Peter, and Paul. He is "a murderer from the beginning," and is "the father of lies," because "he abode not in the truth, and there is no truth in him." He insidiously effaces early religious impressions from the human heart: Matt. xiii. 19. He exerts a tremendous and all but unconquerable power over the world: Acts xxvi. 18. He is called the "prince of this world," John xii. 31; and "the prince of the power of the air:" Eph. ii. 2. He has legions, wicked like himself, under his command, which he distributes to suit his plans, and many of whom were cast out of human hearts by Christ and his apostles. He excites to falsehood—as in the case of Ananias and Sapphira; to sorcery—as in the case of "Elymas the sorcerer;" to simony—as in the case of Simon of

Samaria; to perfidy—as in the case of Judas; to persecution—as in the case of the “Bloody Beast” in the Apocalypse; and in endless ways, with the aid of his angels, wars maliciously, mightily, and incessantly, against God and man.

With so much instruction, we have but to see the fallen angels to know them. And see them we shall, at the judgment, and when they are “cast into the lake of fire;” Rev. xx. 14. Yes, it is reasonable to suppose we shall know every forlorn fallen angel as he appears to be judged, is condemned, and departs to hell. Wicked men, in perdition, will certainly know them all, and that with a terrible consternation. Abraham knew Dives on the gulf of fire: why might he not know every lost angel also? Holy angels know their former companions, and can give the saints in the future state a distinct account of every one of them. Besides, an intimate knowledge of them is required, in order to see the wisdom, and power, and holiness, and justice, of God, in their condemnation and punishment.

We have another, but brief, and, to our mind, conclusive argument. A perfect knowledge of all the intelligent hosts in the universe and in eternity is prerequisite to the vision of the full manifestation of the glory of God. If we stop short of the entire series, our knowledge of God must be so far defective, and hence the fulness of delight in God can never be known to us,—a conclusion which our ideas of God compel us to reject. The natural universe, in its immeasurable magnitude and variety, each world with its own history, would be a sublime mystery without a knowledge of its inhabitants. What meaneth yon brilliant sun in the remote heavens, if it shine not *for* man? And the distant million million mighty stars, what mean they—remains to be disclosed to us. “In the beginning, God created the heavens and the earth;” for what? In ourselves we have

deep promptings to a magnificent destiny, and yet "it doth not appear what we shall be." And we have heard of countless angels: who are they? Our knowledge of them has excited in us a lofty admiration for them: but what remains? We are all a-glow to know. We know enough of them to have exalted our views of God and the future state; but what remains? We almost hold our breath in expectancy; and who can say there will not be silence among the saints in heaven when the *angelic* seals are opened in eternity? What is the deep significance of their songs and shouts at the creation? of the blast blown on the heights of Sinai? of their exultation over Judea? of their ministry to Christ after the temptation? of their attendance on Him in the ascension? of their homage of Him on the throne? of their agency in the opening the seals, and pouring out the vials, and sounding the trumpets, and uttering the thunders, and swelling the applause, of the Apocalypse? of their mighty gatherings on Mount Sion? their presence at the judgment? and, from first to last, their concern in the salvation of man? Who are these angels? Why have they such a prominence in the universe of God? We long to know.

Much of God's works—how much we know not—remains to be known; and shall we never know more of the angels than the Bible dimly reveals? They are mentioned in the Bible only in connection with the plan of man's redemption, and even in that connection much is mysterious. But what are they in their own nature, character, employments, and destiny? What was the design of their creation? What is the number of their orders, the gradation of the orders, and the number in each order? Each order has its history, and each angel in each order has his history, as man has his history, and every man will have his own history. Personal identity runs through the whole universe of intelligent beings, and will be the basis of discrimination

among angels, as it is and will be among men. The history of man, in creation and redemption, has furnished the angels with new views of the nature of God, and so enlarged their knowledge and heightened their happiness; the history of angels doubtless will furnish the saints with new views of the nature and glory of God, and so their knowledge will be enlarged and their happiness increased. They "excel in strength;" and the mightiness of their intellects, and the velocity of their motions, will exalt our views of the power of God. They are "holy;" and the sparkling purity of their nature will exalt our views of the holiness of God. They are beings of purest love; and the ardor of their affection will expand our regards for the God of love. They are pure spirits, it may be endued with spiritual bodies; and the exquisite perfection of their constitution will enlarge our views of the wisdom of God. They are capable of boundless happiness; and this will enlarge our views of the goodness of God. They are beings of exalted dignity; and this will enlarge our views of the grandeur of God. They are beings of the noblest allegiance; and this will exalt our views of the majesty of God. And what more? They are countless in number; and this will exalt our views of the glory of God.

Finally: each order—and the orders may be all but endless—may have had its "own habitation" or place of trial, a different test of trial, a different mode of moral government, and different degrees of reward and punishment. They may be constituted with different degrees of intellectual and moral perfection, and different degrees of excellence and beauty in external form. Each order may have its peculiar characteristics, and may differ in these from one another, as man substantially and essentially differs from the angels; and this is probable, as the celestial orders are designated by different titles. And every individual in

each order may differ from all the rest of his order; each having his peculiar expressions of form and characteristics of nature, by which he may be distinguished from all the rest of his order; so that there may be no two intelligences in the universe exactly alike, yet each in his kind a perfect image of God—unfolding attributes of mind of which we can now form no conception, performing services of which we can now have no idea, one angel superior in glory to another angel throughout each order, and one order of angels rising in perfection above another order, throughout the whole circle of orders, amassing glory upon glory as the ranks rise to God, and no angel or order absorbed in the glory of another, because of the endless differences, and because each order and each angel reflects the distinguishing glory of God.

We infer, then, from the light of Scripture, and the reasoning founded upon it, that the saints in the future state will know every angelic intelligence, fallen and unfallen, in the universe and in eternity, whom they have not known; and hence they will know those saints whom they have known.

CHAPTER II.

FACTS OF SCRIPTURE.

THAT we shall know those whom we have not known, we deduce from facts of Scripture, and hence will follow, we shall recognise those whom we have known.

1. The case of the rich man and Lazarus we have already considered, under the head of Recognition : we now return to it, to strengthen the argument.

First. Abraham and Dives, it seems, lived and died in different ages of the world, and yet in the separate state they knew each other : consequently, there was no difficulty in the mutual recognition of Dives and Lazarus, who lived and died in the same age. Secondly, Abraham and Dives, previously unacquainted with each other, knew each other across the "great gulf fixed" and impassable to spirits on either side ; that is, they knew each other in *different* states : consequently, Dives and Lazarus, previously acquainted with each other, would have known each other had they been in the *same* state. Thirdly, the fact is stated that Abraham and Lazarus, supposed to have been previously unacquainted with each other, did know each other in the *same* state : consequently, spirits previously acquainted with each other must know each other in the *same* state. Fourthly, the *intimacy* existing in heaven between saints previously unacquainted with each other is equivalent to a demonstrative proof of recognition. Did not Lazarus know Abraham, in whose "*bosom*" he was ? And will the intimacy between dearest friends be less intimate in heaven—the sainted mother and her seraph child, for example ? Fifthly,—but the argument is rendered unanswerable by another considera-

tion. The change which Abraham and Dives had undergone in the transition to their respective states did not render the knowledge of each other impossible; the exaltation of the one, and the degradation of the other,—the effect of the change in each case, whatever it was,—did not prevent their knowing one another. Hence, had Dives been exalted to position with Lazarus, they would have recognised each other. It is worthy of observation, that this case demonstrates that the penetration of spirits is greater in the future state than it is in this life, as Abraham and Dives knew each other, whom they had not seen—knew each other across the impassable gulf, that is, in different states—and knew each other notwithstanding the change they had undergone; and the same will be the improvement in intellectual strength in all spirits in the future state. So far, then, from being incapable of recognising those we have known, we shall know those we have not known.

2. The transfiguration of Christ. “And after six days, Jesus taketh Peter, James, and John, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias:” Matt. xvii. 1–5.

Here are several important particulars. Moses and Elijah knew each other, though six hundred years elapsed between the periods in which they lived. The apostles knew these prophets, though upward of fourteen hundred years had elapsed since Moses had been gathered to his fathers, and near nine hundred years since Elijah had been translated. The apostles knew the Saviour, though the in-

dwelling Godhead shone out in its fulness, and so intensely, that his face beamed like the sun and his raiment was like light, his body the model of the glorious resurrection bodies of the saints in eternity. Moses represented the Jewish law, and Elijah the prophets; and they conversed with Jesus about his death, which was to accomplish or fulfil the rites, ceremonies, and sacrifices of the Jewish dispensation, and the predictions respecting his death, and so unite the Jewish and Christian in one church, the apostles present representing the church in all subsequent ages. Besides, Moses and Elijah must have been intimately acquainted with the transactions of the Redeemer on earth; for they are here on Mount Tabor, on a glorious occasion, and conversing on the subject involving the hopes of the world. Why are they here? whence came they? who summoned them? Finally, a cloud of shechinal glory is spread around them, as a canopy to shut them in from the rest of the world; and here Peter is entranced with delight, and wishes to dwell perpetually.

Now if Moses and Elias knew each other, and the apostles knew them both, will not Joshua know Moses, and Elisha know Elijah, and the apostles one another, in heaven? If the representatives of the church in different ages knew each other, will not the saints of one age know the saints of another age? and will not the representatives know the saints of their ages respectively? and so, incontestibly, will we not know those saints whom we have known? If Moses and Elias, on Mount Tabor, knew Christ, whom they had not seen, will not the apostles, who had seen him, know him in heaven? If the apostles, in their weak mortal bodies, on Mount Tabor, knew Moses and Elias in their glorified bodies, and Christ in his dazzling transfiguration, will they not know one another in their strong, spiritual, immortal, and glorified bodies in heaven? And so, will not all the saints

know one another, specially those they have known? If Christ, his prophets, and apostles, conversed familiarly, and with a mutual knowledge of each other, about the great sacrifice which was to unite the saints of all ages in one vast family, will not this great subject engage all the saints in heaven in the most familiar intercourse? If Moses and Elias were acquainted with the affairs of redemption in their progress on earth, and were honored with familiar intercourse with Christ in his transfiguration, beneath the shechinal cloud, will not the saints know their own affairs in glory, and converse about them in the presence of Christ? Shall prophets and apostles know each other amid the dazzling radiance of the Godhead on Mount Tabor, and not know each other amid the serene glory of the Godhead on Mount Zion? Shall prophets and apostles know one another in the presence of the adorable Saviour on earth, and Moses not know Elias, nor Peter know James, nor James know John his brother, in heaven? Shall the apostles of Jesus know his prophets, and his ministers of the present day not know his ministers in all ages of the church? know his prophets and apostles, and not know each other? know each other, and not know their congregations? and the members of a congregation not know each other when glorified? and the members of a family not know each other? the parent not know his child, nor the friend his friend, in the land of superior knowledge and perfect love? Admit that we shall know those we have not known, and arguing from the greater to the less, it follows, incontestibly, that we shall know those we have known. Admit that glorified saints, unknown before, have been known in their distinct individuality, and their very *names* familiarly called, by saints in an inferior state, and no reason can be given why saints, when exalted to the perfection of heaven, will not recognise their old familiar friends and relations.

By what means the apostles became acquainted with the prophets is not revealed. They heard Christ "*speaġk* of his decease to be accomplished at Jerusalem," and in the conversation may have heard him address them under their proper names, and in this way learned who these celestial personages were. It matters not; the *fact* of their personal identification is all we deem important to the argument.

3. Christ in his glorified humanity.

Often have holy men in this life, in imagination, flown past the pearly portals and the shining company of the angelic and ransomed orders, and endeavored to distinguish the Son of God "in the glory which He had with the Father before the world began;" but they have wandered in vain in the fields of light for the sublime reality, content with the ineffable charm that mysteriously attracted them to his presence. Oppressed with a sense of intellectual weakness, they never could have indulged the hope that they should see Him and know Him in his glory, had he not in his own person, in extraordinary revelations of himself, given them the most indubitable evidence that, in the future state, they should distinguish Him from all the hosts of God, whatever may be the circumstantial glory of his person.

He appeared unto Moses in the flaming bush, and wrought two wonderful miracles to encourage him to approach and converse with him, and receive his messages: Gen. iv. And when "the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days, and the sight of the glory of God was like devouring fire on the top of the mount in the eyes of the children of Israel," Moses only was permitted to go "into the midst of the cloud, and was in the mount forty days and forty nights:" Gen. xxiv. 16-18. And Moses was so much encouraged, that he uttered the boldest prayer that ever fell from mortal lips: "I beseech thee, show me thy glory;" which God granted so far as to put

him "in a cleft of the rocks, and cover him with his hand while he passed," and revealed unto him the retiring splendors of his essential divinity: Gen. xxxiii. 18-23. He appeared unto Daniel, by the river Hiddekel, "clothed in linen, his loins girded with fine gold of Uphas, and his body like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like in color to polished brass, and the voice of his words like the voice of a multitude;" and Daniel fell with his "face toward the ground," and was divested of "strength" and "breath," till the divine "hand touched" him and raised him "upon his knees and the palms of his hands," and the divine voice encouragingly said, "O Daniel, man greatly beloved, stand upright, fear not: peace be unto thee; be strong, yea, be strong," and Daniel was strengthened, and said, "Let my lord speak on; for thou hast *strengthened* me:" Dan. x. Daniel was the John of the Old Testament.

John was the Daniel of the New Testament. On Mount Tabor, when the voice proceeded from the shechinal cloud, "This is my beloved Son, in whom I am well pleased, hear ye him," the "disciples"—and John was one of them—"fell on their faces, and were sore afraid," till "Jesus came and touched them, and said, *Arise, and be not afraid:*" Matt. xvii. 5-7. And again, in Patmos, Christ appeared unto John, "in the midst of the seven golden candlesticks, clothed with a garment down to the foot, and girt about with a golden girdle, and his head and hairs white like wool, as white as snow, and his eyes as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters, and in his right hand seven stars, and out of his mouth proceeding a sharp two-edged sword, and his countenance as the sun shining in his strength;" and John "fell at his feet as dead," and Christ "*laid his hand upon him, and said, Fear not, I am he that*

liveth, and was dead," *Jesus*: Rev. i. 12-18. And when soon after John saw him again, proceeding from the opening heavens, "seated on a white horse," though "his eyes were as a flame of fire, and on his head were many crowns, and out of his mouth proceeded a sharp sword, and the armies in heaven followed him on white horses, clothed in fine linen, white and clean," he was *not* afraid, for he heard him "called Faithful and True," "The Word of God," and saw that "he was clothed with a vesture dipped in blood," and that "on his vesture was written, KING OF KINGS, AND LORD OF LORDS:" Rev. xix. 11-16. And he *recognised* Him on whose bosom he had leaned, about whom he had written so much, and whom he loved so much. And so Christ will reveal himself to his saints in the future state, when he shall lay aside all the appendages of terror and battle, and appear in the robes of grace and glory. No wonder John exclaimed, "Beloved, it doth not appear what we shall be: but we know that when he shall appear, we shall be like him: *for we shall see him as he is*:" 1 John iii. 2. John had seen his glory on the mount, but then it was partially obscured by the cloud, and he was not then like him; he had seen him twice in Patmos, but he was not then like him; but when he is like him, he shall see him as he is, and consequently shall know him in his glorified humanity amid the splendors of his infinite and eternal majesty.

The individuality of Christ's glorious body will be as clearly distinguished on Mount Zion as it was on Mount Tabor, or as the bodies of Moses and Elias were at his side. The enshrined divinity, in its entrancing radiation, did not raise the body of Christ above the knowledge of his prophets and apostles. Whatever may be the exaltation of Christ's glorious body above what it was in the transfiguration, or in Patmos, it must be known as the identical body

of Christ; its identity can never be absorbed by the essential and transcendent glory of the Godhead. The apocalyptic angel, standing in the midst of the dazzling sun, was not more distinct to the eye of John, than the body of Christ will be in the essential glory of God to the eyes of all the saints and angels in heaven; and, like the sun, which we distinguish from every orb in the heavens, the Lamb of God, who is the light of the New Jerusalem, will be distinguished from every orb that shines in the moral expanse of eternity.

By *his own peculiar* glory he will reveal himself to all the hosts of God, to all eternity. Every saint upon his entrance into heaven will immediately know him, as easily and as naturally as we lift our eyes, and follow the light of day to the sun whence it issued;—will know him by the superior splendor of the place which he occupies; by the halo of glory around his head; by the robes of divinity around his form; by the direction of every radiant and enraptured eye to him on the throne; by the homage of the encircling orders and ranks of all created and holy intelligences; by the reflected splendors of the sea of glass, and the rivers of pleasure, and the mansions of glory, and the streets of the eternal city, and forms of the shining ones, and every thing else in the boundless and eternal universe; by the divinity in the tenderness of his eye, and in the sweetness of his smile, and in the melody of his voice, and in the serenity of his countenance, and in the majesty of his demeanor, and in the glory of his body, and in the command to the angels to make way for your approach to him, and in the welcome, “Well done, good and faithful servant, enter thou into the joy of thy Lord,” and in the presentation of the crown, and sceptre, and palm, and harp, and kingdom, and robes of glory, and in the enthronement at his side, and in the charm of his presence,—by the *divinity* in all these, and

in every thing else expressive of his blended manhood and Godhead.

The evidences of the God-man shall shine out from his humanity in his glory, as they did from his humanity in his humiliation. He was known at the wedding in Cana; and he will be known at the marriage-supper in the New Jerusalem, when "a great multitude, as the voice of many waters, and as the voice of mighty thunderings, shall say, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him." He was known when he was "a man of sorrows and acquainted with grief;" he will be known when he wipes "all tears from every eye, and sorrow and sighing shall flee" forever from his presence. He was known when he had "not where to lay his head," nor money enough to pay his tax, and obtained it from the mouth of a fish as the revenue of old ocean to her king; he will be known when seated upon the throne of eternity, and receiving the revenue of praise and homage from all the ransomed and angelic hearts in the universe. He was known when he blasted the fig-tree that failed to satisfy his hunger, and also when he magnified a few loaves and fishes to feed vast multitudes; he will be known when he distributes large and thrifty meals of imperishable bread to the countless multitudes of his saints and angels. He was known when he walked on the waves of the storm-tossed sea, and calmed the blustering winds to summer breezes and the tumultuous billows to summer ripples; he will be known as he walks with his saints upon "the sea of glass," and down the green and flowery margins of the ceaseless-rolling rivers of pleasure. He was known when he healed the sick, and cured the lame and halt and blind and deaf and dumb, and raised the dead, and cast out devils; he will be known when he gives the bloom, and beauty, and vigor, and glory, and eternal freedom, to the

children of immortality. He was known in the humble dwellings and cottages of his friends in Judea; he will be known in his blessed visits to his saints in their mansions of glory in the city of God and angels. He was known on his way to Jerusalem, when the little children cried out, "Hosanna to him that cometh in the name of King David!" and the rocks seemed impatient to break their lasting silence with a wild and terrible praise; he will be known when every harp and voice in heaven shall sound his praise, as the sound of "many waters" and the peal of "great thunders." He was known in his teachings, for "he spake as never man spake;" he will be known still by his teachings, for he will speak as never angels heard. He was known in Gethsemane, for "an angel strengthened him;" he will be known in the celestial Eden, for angels shall worship him. He was known in the seamless garment; he will be known in the robes of glory. He was known on the cross, between two thieves, for one of them called him "Lord," and asked to be remembered in his "kingdom;" he will be known on his throne, amid the essential glory of the Father and the Spirit on either hand. He was known in his death, with the thorns on his head, and the nails in his hands and feet, for the earth shook, and the rocks broke, and the sun fled, and the heavens shuddered, and graves opened, and the centurion cried out, "Truly this man was the Son of God," and the terrified multitude "smote upon their breasts," and hurried down the trembling mount; he will be known by the very scars the thorns and nails have left, and the "crown of many stars," and the "new heavens and new earth," and "all things" made "new," and the eternal quiet of nature, and the "honor and glory of kings and nations" laid at his feet, and his "name on the foreheads" of his saints, and the "river of *life*, clear as crystal, proceeding out of his throne," and "the tree of *life*," with its

“twelve manner of fruits,” on “both sides of the river,” and his glory in its strength, and the bliss of his saints in his glory, and the influence of his death throughout his immeasurable dominions. He was known in his resurrection, for death and hell and wicked men could not hold him, and his disciples saw him, and a cloud of angels conducted him into heaven, and the light of immortality flashed, and has ever been flashing, from his opened sepulchre, over into eternity; he will be known in the numberless forms of beauty and perfection gathered from the burial of a thousand ages, and in their thrilling triumphs over death and hell and wicked men, and their harmonious concerts with the wheeling throngs, and shining orders, and adoring powers, and bending cherubs, and hymning seraphs, and bowing thrones, and shouting angels, and countless millions, on every hand, and every one more enraptured with the divinity in his *resurrection* and in its fruits than with the divinity in *creation*.

It would seem to the natural man that, in the humiliation of Christ, the glory of the Godhead was absorbed in his humanity; and so it would seem in his exaltation his humanity has been absorbed in his glory. But no; *faith* saw his divinity in his humiliation; and so *open vision* will see his humanity in his glory. As his humanity was stamped with the impression of his divinity, so his divinity will shine out in the brightest effulgence in glory. In both cases the *humanity* retains its perfect identity. The seamless garment shone like light on Tabor; and his celestial apparel will not mantle his humanity in mystery on Zion. The martyred Stephen, through the opened heavens, beheld “the Son of God *standing* on the right hand of God,” and knew him; for he prayed, “*Lord Jesus, receive my spirit.* As the sun in his meridian strength sometimes wanes away into a total eclipse, but shines out again in undiminished splendor, and is greeted

by the world as the same sun, so the Sun of righteousness, that shone with a dazzling resplendence till it sunk in the bloody eclipse on Calvary, shone out again in undiminished lustre, and will ever be recognised, quenchless and unchanged, in the eternal heavens. As well be in the cloudless light of day without seeing the sun, as in heaven without seeing and knowing Jesus.

There is another view of this great subject, which strengthens our argument. The union of the mind with the body is mysterious; and yet it is wonderful how the mind expresses every phase of itself through the medium of the countenance, the eye, and the tones of the voice. The same may be rationally said of Christ. The union of the divinity with the humanity in him is probably the greatest mystery of the works of God; and yet it is an astonishing fact that his divinity expressed itself through the medium of his humanity. We see the essential Godhead *localized* nowhere else in the universe but in the humanity of Christ; that is, of nothing else of mind and matter in the universe constituting an essential element; and from that humanity the divinity will never be withdrawn. "In him *dwelt* all the fulness of the Godhead bodily." The divinity, it is true, is omnipresent, and we must make excursions through the universe to see God everywhere; but in the humanity of Christ we see and know *where* the entire Godhead *is*. It is the greatest mystery, and the most glorious fact, in the universe. Here and there, everywhere in the amplitude of creation of mind and matter, we may see this and that indication or expression of the Godhead—his justice, his wisdom, his power, his holiness, his love, his wrath, his majesty, his sovereignty; but in the humanity of Christ we see the Godhead *itself* embodied and residing.

"Here the whole Deity is known."

Besides, the divinity is present with the humanity of

Christ, as it is present with no other created thing in the universe and in eternity. There is a bond—I know not what it is—that binds the Godhead to the humanity of Christ, that binds the Godhead to nothing else in the universe and in eternity. The Godhead resides everywhere else, and in every thing else, distinct from and independent of every thing else, as Preserver and Governor; but, while the humanity and divinity of Christ are distinct and independent elements, and, in the nature of things, can never be confounded with each other or transmuted the one into the other, they exist together in such intimate connection as to constitute the *one being*, the *God-Man*. Ten thousand worlds, with their inhabitants, might be struck from existence, and yet the relation of the Godhead to creation would remain the same; but the humanity of Christ could not be destroyed without dissolving the bond—I know not what it is—that exalts the humanity of Christ to *immediate* association with the Godhead. Not that the essential divinity would hereby in any way be effected: not at all; but the profoundest and most intimate union of the Godhead possible with any thing that is finite would be destroyed. Dissolve this union, and the humanity of Christ, however exalted in the scale of creation it might remain, if it could exist at all, would not exist as a proper object of worship; but such is its union with the indwelling divinity that it is an object of worship equal with the indwelling divinity. Neither men nor angels can now know Christ “after the flesh,”—that is, his humanity cannot now be known as we know ordinary humanity; and those who regard his humanity in this light fall infinitely short of the proper estimation of it. True, his humanity, though associated with the divinity, retains all the essential elements of ordinary humanity; but by the indwelling divinity it is—how, I know not—invested with divine dignity, majesty, and glory. This is the mystery of mysteries!

Herein is wisdom ! “ Herein is love ! ” In a word, *such* is the union of the divinity with the humanity in Christ, that it is impossible to worship the humanity without worshipping the divinity ; impossible to see the humanity in its glory without beholding the clearest, brightest, and most perfect expression or manifestation of the Godhead itself. From nothing else in the universe is the essential indwelling Godhead *itself* seen beaming out, for every thing else in the universe is seen and known in the expression or beaming out of *its own* nature as God made it ; and so expresses *itself* as God made it. But the humanity of Christ expresses the indwelling *God himself*. With the profoundest conviction and reverence, we maintain that *such* is the union of divinity with the humanity of Christ, that when we shall see the humanity of Christ we shall see *God himself* shining in it ; and, in a qualified sense, we shall say of his humanity, *that* is God. No wonder he is called the “ fairest among ten thousand and altogether lovely ; ” for among “ the ten thousand times ten thousand and thousands of thousands ” of the countless orders and ranks of holy intelligences, *He* will be recognised and worshipped as *God*.

The universe is filled with light and loveliness. We explore and examine it all, but see and hear and love *God himself* nowhere and in nothing but in the *humanity* of Christ. We rove through millions of millions of worlds, but they reflect the *glory* of God. We may behold as many orders of holy intelligences as worlds, and millions millions more, and be wellnigh dazzled by their magnificence ; but they yet are not God. In the loftiest spirits in creation we may see intense holiness shining in their eye, and in their smile intense love beaming ; and in their voices we may hear tones of softness, sweetness, and grandeur, that awaken emotions and sentiments in the soul never known before ; but these are the holiness, and love, and voices, of angels ;

as yet we have not seen and heard God himself—but we long to do it. In the flowers, in the fields, in the groves, in the hills and the mountains, in the rivers and the ocean, in the clouds, in the serene blue heavens, in the moon and the sun and the illimitable expanse of stars, we see how God *thought*; but God himself as yet is neither seen nor heard. We walk through the eternal city, and we have seen, if it was possible to have seen, every thing in it but the humanity of Christ, and every thing—the whole city—reflects the glory of God; but I worship nothing, and with nothing am I satisfied, for in nothing do I see God himself. But the humanity of Christ appears; *there is God himself in that humanity.* In *his voice God speaks*; in *his eye God looks*; his is the smile of *God*; in his countenance is the majesty of *God*: *He is God.* If the union of divinity with humanity made the person of Christ a divine person,—if this union invested his blood and death with a peculiar glory and infinite merit—and it did all this,—then the same union is the basis on which all the expressions of his humanity in heaven are *the expressions of the indwelling God himself.* God himself may draw the line of distinction in the union between the divinity and humanity, but no angel in eternity, we believe, can do it; and so we believe no saint or angel in eternity will ever be able to distinguish the humanity from the divinity in the tones of the voice, or the expressions of the countenance, of Christ in heaven; for, though he be heard and seen as man, he will be heard and seen as God. *God himself* is an essential part of Christ. In the most gorgeous insect, in the bright face of the sun, in the pure nature of the seraph, we see God mirrored; but in the humanity of Christ we see God himself as he is. In the songs of cherubim we hear praise *to God*; but in the voice of Jesus we hear the voice *of God.* In the homage of cherubim we see worship paid *to God*; but in the humanity of Christ we see

the God who is worshipped. In the holiness of angels we see a nature derived from God; but in the humanity of Christ, though itself derived, we see the God of holiness himself residing. In every thing else we see what God has done; but in the humanity of Christ we see the Creator himself reposing enthroned in the glory of his universe. The idea of God, though infinitely below the full comprehension of the great subject, we can distinguish most clearly from ideas of every thing else in the universe; but that idea is expanded to the utmost possible amplitude, clearness, and definiteness, in the celestial vision of God in the humanity of Christ.

Once more. The entire humanity, mind and body, and the entire Godhead, "the fulness of Godhead," constitute Christ. There is an inexplicable and ineffable union between the three distinct persons of the Godhead, each substantially divine. One of these persons is the eternal Son. That Son associated himself with the entire humanity. What then must be the union and communion of his humanity with his divinity! In his divinity is the entire Godhead; and hence the union and communion of his humanity must be with the entire Godhead. I cannot grasp the great subject; it is too deep, doubtless, for any finite comprehension. But this much may be said: the Godhead communes with the human mind,—that is, the sensibilities, will, and intellect of Christ, so far as the essential, infinite, and exhaustless love, and every other attribute of the Godhead, can be manifested to the saints. Next: the human mind of Christ, in such communion with the Godhead, which is short only, and yet infinitely, of the ineffable communion which exists between the three persons of the Godhead, through his glorified body, manifests, as far as it can be done to finite minds, the entire Godhead to his ransomed and angelic family. How exalted the human mind and

body of Christ in such communion! What the nature or the manner of this communion is I know not; it is not, however, that sort of inspiration by which the Holy Spirit communicated immediately to the minds of prophets and apostles the will of God; for the union of the eternal Son with humanity is probably as great a mystery as the eternal filiation of the Son; and hence the communion of divinity with the human mind of Christ may be as profound a mystery as the communion existing between the three persons of the Godhead. What, then, must be the out-beaming of the indwelling Godhead from the humanity of Christ to the spiritual vision of the saints in heaven!

Our conclusions are the following. The union of the Godhead with the humanity in Christ will be the basis of knowing *God himself* more clearly than through any other medium. In this union the identity of Christ's humanity will continue perfect and be most clearly cognizable. Indeed, the more clearly we shall see God himself in the humanity of Christ, the more clearly we shall identify that humanity. Consequently, as we shall know Christ himself in his glorified state whom we have not seen, we shall know also all his saints whom we have not seen; because, first, their bodies will be fashioned after his; secondly, the indwelling pure spirit can no more affect the identity of their bodies than the indwelling Godhead can affect the identity of Christ's body, especially as the glory of finite spirits is infinitely inferior to the glory of the Godhead; and thirdly, as the *Godhead itself*, in its divine identity, is seen through the medium of Christ's humanity, though not fully comprehended, and never can be, it is incontestible that the saints, through the medium of their glorified bodies, will manifest or shine out respectively in their own individuality. That is, as the union of the Godhead with the humanity of Christ will not destroy the identity of that humanity,—as God him-

self, the great and only spiritual standard of pure spirits in the universe, will be more clearly seen and known in the glorified humanity of Christ than in any thing else,—and as the glorified body of Christ will be the standard for the bodies of all the saints in heaven,—therefore, the bodies of the saints, in union with their pure and exalted spirits, and in the resemblance to Christ's glorified body, will retain their identity, and though these manifest themselves in their spiritual identity and in their resemblances to the divine Original. To know the Godhead in the humanity of Christ, and the humanity of Christ in its union with the Godhead, is indubitable ground from which to infer that we shall know the bodies of saints that resemble the body of Christ, and the spirits of the saints that resemble God himself. This is arguing from the greater to the less; and the argument refers to all the saints we have not known. And the argument is rendered complete when it is applied to those we have known. For if, as above, we shall know those we have not known, we shall, upon the same principles, know those we have known.

4. The visions of John in the Apocalypse.

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of *every kindred, and tongue, and people, and nation:*” Rev. v. 9. How could the saints say this of themselves unless they remembered definitely their condition on earth, and were known as so redeemed? In their song they say *who* they are and *whence* they came; and hence they must have recognised each other.

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and

true, dost thou not judge and avenge our blood on them that dwell on the earth? And it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled:" Rev. vi. 9-11. Here is no parable, as in the case of the rich man and Lazarus. First, John definitely distinguishes the *martyrs*. Secondly, the martyrs remember their enemies who still dwell on earth. Thirdly, their relation to the saints on earth remains unbroken, and interest in their welfare continues unabated, for the saints on earth are called "their *fellow-servants* and their *brethren*." Fourthly, when their fellow-servants and brethren "should be killed as they were," they also would be known as martyrs. Thus, if John knew the martyrs, and the martyrs knew their enemies, and the martyrs felt such a deep interest in their fellow-servants and brethren still on earth, did not these martyrs, and their fellow-servants and brethren, know or recognise one another when they met in heaven? If unto us, as was unto John, a door were opened in heaven, and we were inspired with the spirit John had, would we not also see and know *the martyrs*? They then are known in heaven as *martyrs*, and must forever be known as martyrs by all in heaven. In a word, if John knew the martyrs in heaven, and they felt such an interest in their brethren on earth, did not the *martyrs themselves know one another in heaven*?

"And one of the elders answered, saying unto me, What are these arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb:" Rev. vii. 13, 14. First, the saints, "a great multitude, which no man could number, of *all nations*, and *kindreds*, and *people*, and *tongues*," are known

to the elder, himself an exalted saint. Secondly, he informs John who they are, and thus John becomes acquainted with those whom he had not known. Thirdly, the elder knew John; whether he had known him before or not is immaterial. Now, if John and the elder (formerly acquainted with each other or not is immaterial) knew each other, and if the elder himself knew the saints, and informed John who they were, it is incontestable that the saints themselves knew each other. Recognition, therefore, is necessarily involved.

To conclude: from the knowledge we shall have of the angelic universe of being, and from the facts contained in Scripture, we infer that we shall know those we have not known; and, therefore, we shall recognise those we have known. That is, as we shall know those we have not known, which is equivalent to recognising them; we must know those we have known, which is recognising them.

We hasten to the most interesting part of our subject—the exaltation and perpetuation of *particular* friendships in heaven.

PART III.

EXALTATION AND PERPETUATION OF PARTICULAR FRIENDSHIPS.

CHAPTER I.

THE ARGUMENT FROM REASON.

WE cannot see how any one who carefully considers the arguments in favor of future recognition can rationally deny the doctrine. But whether *particular* friendships shall exist, or we shall cherish a special regard for our friends and relations in heaven, is quite another question, and demands a separate and careful consideration. Most cordially do we maintain the affirmative, and our arguments are the following, the first of which is from reason.

Look on the boundless universe of mind and matter. The soul instinctively anticipates endless variety, and expects to find it on every hand. Inexplicable as is the fact, there is no hope in the soul that in its endless being it will be fully satisfied with any single thing in the universe but God. And there is another fact, equally inexplicable. The soul, when once it knows and loves any thing, looks not for its like, in every respect, in any thing else; but, retaining possession of it, passes on in diligent search of other congenial objects—every step in its endless progress retaining singularly vivid, tender, and distinct impressions of all it ever knew and loved before, to be revived as occasion shall require in its future history.

Again: when once we possess any desirable object, we are unwilling to part with it till we have exhausted all its

excellence; and if its excellence is considered inexhaustible, we desire to possess it forever. To be deprived of it would be regarded as an inconceivable loss, whatever else in number and in excellence might remain to us in the universe and in eternity. And so, if we could imagine every created thing in the universe except ourself resolved into one thing, or every thing in the universe except ourself and one thing annihilated, it is easy to see that an immense and immeasurable blank would ensue. Indeed, if we could imagine ourself as existing alone with God in eternity, it is easy to see, that, in the absence of all objects of the subordinate affections, a profound sense of loneliness would ensue; and, in God's immediate presence, we would feel a new joy if he were to assure us that he would restore to us all those objects. In a word, every individual thing is stamped with its own *identity* so clearly and distinctly, that, when once fully known, it cannot be confounded with any thing else in the universe. Thus, it seems, the soul is destined to an infinite variety of knowledge, and an infinite variety of subjects of love, in the progress of its future being. It is obvious a universe of endless variety is required to fulfil this noble destiny.

And what have we? Just what we should have to keep the soul in continued motion—namely, endless variety. In nature this variety is first perceptible. Take, for example, the songs of the grove. We distinguish a thousand varieties. Some birds have a single note, and each a different note from the rest. Others have few and simple strains, and no two of this class alike. Some are complex, and monotony is only occasional; some are singularly soft and sweet, and others loud and clear, and others shrill and piercing, and others wild and startling, and others harsh and discordant, and others rich and majestic. Some are tender and pathetic, and others joyous and lively, and others subdued and plaintive, and others serene and pleasant. All

have their signals of alarm, their notes of distress, their strains of delight, and their tones of affection. And all are as varied in their plumage, as they are in their songs. Take another example—the flowers of the field. From the lowly violet to the lofty magnolia—the form, the size of the flower, the petals, the tints on the petals, and the shading of the tints—variety is endless; and we know not where to commence, nor where to end. And the fragrance is as varied as the flowers. Take another example—the fruits of the earth. Every clime and every season has its own productions, each with its distinct flavor; and the variety is almost endless and nameless. Take other examples—the animals of the forest, the insects of the air, the fishes of the sea, and the shells of the shore. The most splendid intellectual abilities have been engaged in arranging these in orders, and genera, and species, and varieties, and anomalies; and yet no naturalist has ever announced that he had reached the utmost limits of distinction or fully explored the bounds of nature.

And so in science, which is the interpretation of the laws of nature. Each science has its own laws and its own distinctions; and though for ages new facts and new principles have been discovered in every department of science; and some new science, ever and anon, is constructed, and occasionally some mighty intellect, as that of Newton, in the case of gravity, discovers a general law that enlarges the boundaries of human knowledge, yet man continues his search for new subjects of analysis and classification, hoping to discover complexity in simplicity, and believing that endless variety is contained in the harmony and unity of things.

And so in art, which is the application of the laws and principles of science. Here the simple, the complex, the beautiful, the elegant, the gorgeous, the grand, the useful,

we say nothing of the useless,—are crowded into social life with a rich and a boundless profusion, and the field of invention is supposed to be endless. Thus man, commencing with nature, makes his path through science and art, and returns to himself; a splendid journey, truly, if man be considered as merely on the border-land of being, but mournful, if all this variety concentrates ultimately upon the moment of existence he spends in the companionship of earth.

But we go a step farther. We do not know that the topic on which we have entered has obtained ordinarily more than a glance; and there is something in it so intimately connected with our subject, that we shall bestow upon it a careful attention. While the senses of man find endless variety in material things, and every sense has a thousand different objects, there is another world in which we live,—the spiritual,—which is wholly its own, in which nothing material exists, and in which variety is as endless as in the material world. The songs of birds and the birds, the tints of flowers and the flowers, the leaves of the forest, the animals of the field, the insects of the air, the fishes and shells of the sea, the minerals of the earth,—from the rudest to the most polished and beautiful,—and the forms, and faces, and manners, and tastes, of men, are not more varied than the characteristics of mind in the spiritual world. And though sometimes, in the natural world, as in forms and colors, differences approximate so near to each other in resemblance as to render it impossible to draw the line of distinction, and yet difference essentially exists, so in the spiritual world there are endless peculiarities of moral and intellectual character, which will be more easily distinguishable in the heavenly state than peculiarities of matter are in the present state; because then the power of discrimination will be unimpeded by the peculiarities and appendages of

intervening, gross matter, and the debility of the intellectual constitution.

The substantial nature of the human mind is universally the same; but that there will be endless peculiarities of an intellectual, moral, and social nature, there can be no doubt, because the circumstances or history of no two persons in time can be precisely the same; and so the development of the substantial nature of no two persons in time can be precisely the same. Endless differences will consequently be perceptible. Every one in heaven will have his own history, his own character, and his own reward.

The plain allusions in Scripture to a difference of reward in heaven support this conclusion. Every saint in heaven bears with him a portion of the history of the world, laid up forever in the depths of his being. The saints of the patriarchal, prophetic, apostolical, and subsequent ages, all have respectively some peculiarities by which they may be distinguished from one another, by which one patriarch may be distinguished from another, and one prophet from another, and one apostle from another, and one martyr from another, and one preacher of the gospel from another, and one saint in one age from another saint in another age, and one member of a family from other members of the same family. An infant will be distinguished from a patriarch or an apostle; and so distinction will run through all the gradations from the infant to the patriarch. The weakest saint in any church will be distinguished from the strongest saint in that church; and so distinction will run through the universal church of Christ in all parts of the world and in all ages of time. Certain is it, that the law of works, and all its accompanying circumstances, which entered into the primitive state of Adam and Eve, cannot enter into the history of any of their posterity, and hence the facts of their *first* estate must distinguish them from all their posterity; and no one can rationally suppose

that there will be no difference between the saints who lived in the dim light of the patriarchal dispensation and the saints who lived in the days of Christ and his apostles, or the saints who shall live in the meridian light of the millennium.

As every age of time is distinguished by certain prominent leading characters, whose names are but the embodiments of the nature of the times in which they lived, and as every age is in fact but the totality of every individual character in it, certain it is that prominent and inferior characters, from the most exalted to the most obscure, must exist, each with its own peculiarities, in the future state. We have not the times and the miracles of Moses, nor the times and the miracles of Christ and his apostles, nor the times of Luther, or of Wesley, or of other reformers; and hence the characters of our times must have their own distinctive peculiarities. And as man is progressive, and each age and every individual in each age contributes something to the general result, it is incontestable that whatever share each individual has in this general result must enter into his very being and constitute his personal and distinct identity. Our age, our neighborhood, our family, our individual self,—all are taken up in the progress of things, and are assigned their relation, their distinctness, their separateness, in the revolutions of the world's history. The personal identity of the humblest and most obscure being of the human race cannot be destroyed without making a chasm in the history of man, and so far annulling the history of man. Every allotment of divine providence must have *its* representative; every man must give an account of *his* stewardship; every man must answer for *his* deeds; every man will have his own peculiar character.

What a field here opens before our view! Could we look into the books kept in heaven, we would see the character of every man that has hitherto lived fully portrayed, and

doubtless discover no two exactly alike or indistinguishable. Take the whole circle of our friends and acquaintance : no two are alike in every particular ; indeed, the most prominent differences exist among them. Take the family circle : no two members are exactly alike in mind or body, and they are all most easily distinguishable one from another. But give us the knowledge of others we have of our friends and relations, and we can as easily distinguish each member of the whole human race as we can now distinguish one member of our own family from another. Now but very few of the millions of time are known to us, and all in heaven are removed from our sight ; but when in that new world above, crowded with the saintly characters of all ages, it will be a distinct and ravishing employment to pass from character to character, around the entire circles of saints and angels, with the most exact discrimination and infallible certainty.

There are endless original differences in our social nature in this life. Every man has one or more peculiarities of character which are more attractive to some than to others. That these are elements of corruption, and so will be dropped at death, we cannot believe ; for they are effects of the mysterious influence of initial grace, and accompany the individual through all the stages of mortal life, and distinguish his identity in our remembrance of him long after he has been laid in the grave. On the pages of ancient and modern history, as well as in the Bible, we find portraitures of character drawn which have a peculiar charm for *us*, and which we have in some sense made our models, but which excite no more than an ordinary interest in others. The same is true of our contemporaries and of the social circle immediately around us. Marked differences in natural abilities and constitutional temperament are observable in a family of children. These differences are occasions of congeniality and the basis of particular friendships. I may admire a

man for his splendid talents and shining virtues, and yet not love him as much as I do one inferior to him in these respects, simply because he has not those amiable traits of social character which are congenial to me. The substantial differences in intellectual and social character, we maintain, will accompany the saints and be the basis of particular friendships in the future state, because no one, in transition to the future state, will lose any of the characteristics essential to his personal identity and the recognition of him there. Indeed, it is conceivable how I may regard some saints and angels as more exalted in heaven than my own particular friends and relations; but it is inconceivable how I may love them with that peculiar love which I expect to cherish for my particular friends and relations. I know not what modification is required in order to annihilate from my social nature peculiar regards, or merge them into equal regards for the inhabitants of heaven; the speculation that I shall undergo such a modification is unfounded in Scripture, reason, and the nature of things. But I can clearly conceive how the happiness of heaven may be heightened by the perpetuation of particular friendships; yea, how, in the flight of ages, I may form new friendships in heaven—a most intimate friendship with every saint and angel in heaven, which will but heighten the happiness of heaven, while it will not diminish the intensity of old and particular friendships. And so the very law of particular friendships will enhance the happiness of the celestial country. The social characteristics on which are formed pious and particular friendships in this life will be unfolded and perfected in the future state. Redemption, we have said, will take up our social nature, along with every other department of our mental constitution, into the highest heaven for consummation. If we could imagine all in heaven reduced to a common level, it is obvious social affection is destined to a monotonous existence.

In the history of this world, doubtless, the common bonds of evangelical love will eventually bind together the whole human race as the family of God. But this will not interfere with peculiar social regards. Why, then, should the union of the entire family of God interfere with particular friendships in heaven? A change of heart does not interfere with particular friendships in this life; why should a change of worlds, involving the exaltation of our social nature, interfere with them in the future state? On earth, man is united by the common bonds of humanity; and yet this does not interfere with the love of country, nor does the love of country interfere with particular friendships. There are eternal ideas; and so there are eternal feelings and eternal friendships; and you can no more destroy these feelings and friendships than you can modify or annihilate the substantial nature and identity of the saints respectively.

In a moral sense, it is true, there will be no difference among the saints in heaven. From the most exalted to the humblest saint there, the same moral perfection will prevail: that is, in all will exist perfect holiness and perfect humility. But these acquired perfections will not absorb and render indistinguishable differences in intellect and sensibility; they will only render the more distinct and admirable those differences in intellect and sensibility which now constitute the personal identity of our friends and relations. The brighter the light, and the stronger the sight, and the more discriminating the judgment, the more distinct and complete is the cognition of an object; and so, when the peculiarities in the mental constitution of our friends and relations shall be lighted up by perfect holiness and adorned with perfect humility in heaven, they will appear to us lovely in the highest degree.

Social affections involve peculiar regards.

The Sadducean question, at this point, demands particu-

lar attention: whether the difference of the sexes extends to the future state of the saints? We maintain that it will. The answer of Christ is sufficiently definite. While "marriage is honorable to all" in this life, there "will be no marrying or giving in marriage," but we shall be "as the angels of God," in the life to come. That is, the physical law of social life will be absorbed and lost in a retributive state. But this does not involve the annihilation of the *inner* social relations and affections,—relations and affections of the *soul*, profoundly mysterious and ineffably tender,—which have their own laws and evidence, and which nothing but sin and the eternal curse of God can annihilate. The doctrine of mental identity requires the perpetuation of the consciousness of sex. Whatever may be the organization of the spiritual body, the consciousness of sex must remain as permanent as the spirit. The true idea of the *resurrection* requires it. The idea of man is twofold—male and female; for thus was man *created* in the image of God. It is inconceivable how the *spirit* can lose the consciousness of sex. The highest state of sanctification in this life does not affect this consciousness; and it is certain our simple elevation into the region of pure spirit cannot affect it, unless we shall be essentially different in the future state from what we are here, which no one can rationally pretend will be the case. Distinct will be the idea of sex in the consciousness of spiritual personality in every saint in heaven. Let it be carefully observed that this spiritual consciousness of sex lies in the very essence of *mind*, and refers not merely to the present *physical* constitution; and hence, we argue, the consciousness of *sex* can never be obliterated from the mind. The present physical order, it is true, extends not beyond this life; but the spiritual constitution will abide forever. Death terminates the present physical order, and the body in the resurrection will be adapted to a new order; and,

whatever that body may be, it will be re-entered by the spirit retaining the consciousness of its identity, that is, that it has still abiding correlative affections, which implies the idea of sex.

For example: David, the bereaved *father*, hoped to go to his sainted *child*. If he did not believe that he would have the comfort of a *father* on meeting his *child* in heaven, whatever might be the nature of the spiritual body in the resurrection, he would have received the announcement of the death of his child as an ordinary event. And if, on meeting his child in heaven, he did not have the comfort of a *father*, then he misinterpreted his social nature—a fallibility utterly inconsistent with inspiration. David, therefore, retains the consciousness of his identity as *father*, which implies the idea of sex. And so of the *mother*, when she meets her sainted *child*. And so of the *sister*, as in the case of Martha, when she meets her sainted *brother*. And so of the *wife*, when she meets her sainted *husband*. And so around the entire circle of social relations. The idea of sex is contained in the indestructible nature of the human spirit. It is not only perfectly natural, then, but in accordance with inspiration, to anticipate future recognition upon the *spiritual* basis of our social relations and affections. Blissful, too, in the highest and richest form, must be the spiritual reciprocities of man's social nature in heaven. There, while there "is neither marrying nor giving in marriage," the former spiritual ties of our social nature, sanctified to the utmost intensity, unite the saints of the family circle in the tenderest and most intimate communion. That which was perishable, or had the least tinge of sense, has been dropped forever; the pure and spiritual substance, with its correlative affections, remains and is perpetual.

Every social affection has its own peculiar object. We hope to meet our parents as parents, and parents hope to

meet their children as children, and so on. Certainly our parents will be known as *our* parents, and we expect to meet them as such; and we shall be known as *their* children, and they expect to meet us as such. We expect to meet our parents and children substantially the same in social nature as they were when we lost them. In all this, peculiar love is founded upon our *social* nature. Deny the existence of this peculiar love, and you strike out one of the richest sources of happiness in heaven. You divest bereavement of a sweetest cordial, life of an incentive to duty and resignation inferior only to the command of God, and heaven of an attraction surpassed only by the presence of Christ. The gospel becomes a system of stoicism, and man a stoic. Indeed, if we shall not meet our relations as such in heaven, then there is no reason why we should grieve for them any more at death than we do for others; no longer should we cherish any peculiar love for them, feel any peculiar grief at their death, or indulge any peculiar hope of meeting them again. This is a revolution of human nature, and earth becomes a desert, a boundless waste, bleak and barren, stripped of every green thing that now adorns our homes, and death itself will be a relief.

God has made a mother's love the type of his own. Can a mother forget her child? Isa. xlix. 15. Shall the type have no relation to the heavenly state? Oh, never, we believe, can a mother express how much she loves her child, till she meets him in heaven! Then only will the appropriateness of the type be fully known. Do parents "know how to give good gifts" to their children on earth, and shall they not rejoice more than any other saints in heaven when they greet them before the throne? Are children commanded to "honor their father and mother" on earth, and shall they not cherish a peculiar regard for them in heaven? Do they not feel the deepest solicitude, and rejoice

the most in the happiness of their children on earth, and will their delight not be enhanced when they meet them in heaven? Who have done so much for us as our parents? and for whom in heaven, except God himself, can we feel such a regard as for them? What can compensate them for all their toil and sorrow and sacrifice through the life, and their pangs and anguish of soul at the death, of their children, but the rapture of the heavenly meeting, on which angels might pause and gaze in wonder? If angels—an independent order of intelligences—rejoice over the repentance of those for whom parents feel the deepest concern, what must be the joy of the parents themselves in the recognition and eternal salvation of their children in heaven? Surely the parents must have a distinct and superadded joy. Or, which in some sense is the same thing, if parents rejoice over the salvation of those who are not their children, will they not rejoice, in a peculiar sense and in a higher degree, over the salvation of their children? Amid the universal congratulations when “the whole family” of God assemble before him in heaven, what joy so intense, what satisfaction so much like that of God himself, as the joy and satisfaction of parents as they clasp their children to their pure bosoms? Such scenes will be among the most radiant in the heavenly land. A mother’s songs and shouts will be the most tender and touching in heaven. Her face will be the loveliest, and her smiles the sweetest, and her language the most expressive of sensibility, of all in heaven, except the face and smiles and language of Christ himself. “Mother! home! and heaven!”—sweetest words that ever fell from mortal lips, except the name of “Jesus!” and in a mother’s love and joy will all these ideas commingle in the recognition and embrace of her sainted children; yea, that love and joy will be heightened when she sees the image of Jesus in her children. The most tender scene in the humiliation and

compassion of Christ on earth is that of the child folded in his arms and pressed to his blessed bosom; and the sweetest smile imaginable upon his face in heaven will be that given to the mother, kneeling in adoring gratitude at his feet, with her seraph saint in her arms. "Of such is the kingdom of heaven;" and the most blissful consummation of this most blessed truth will be known by the mother in heaven. Who can say that there will not be a chord in her harp and a strain in her song in no other harp or song in heaven, since there will be a love in her heart and a reason for her joy which no other heart or joy has in heaven? She planted the germs whose fruit she now reaps. She saw the fountain unsealed in the heart of her child, directed the channel, and tinged the whole stream of mortal life with the sweetness which she now enjoys. Immeasurable is the extent of a mother's influence, incalculable is her responsibility, indescribable is her pious solicitude, and the recognition of her child in heaven will excite in her a joy known to no other saint before the throne.

If it be objected that love to God will absorb all subordinate love, we reply that supreme love to God is not inconsistent with equal love to our neighbor. Besides, the sacrifice of social love is not required, unless it come in conflict with the love of God; but surely such a conflict cannot exist in heaven, for God is "all in all" in heaven. That is, all love that is founded in *selfishness* must perish; but all love that has its basis in God is imperishable; for "God *is* love." But the love of the sainted mother for her sainted child—and so of all other correlative affections—has its basis in God; for the love of God does not destroy, but purifies, sweetens, and perfects, social love, and therefore peculiar social affections are imperishable in heaven. They must exist so long as their objects exist: their objects are immortal in heaven; and hence the love of a sainted and holy

mother for her sainted and holy child can no more cease than she can cease to be or her child can cease to be; and so of all other correlative affections and objects in heaven.

Love is indestructible ;
 Its holy flame forever burneth ;
 From heaven it came, to heaven returneth ;
 Too oft on earth a troubled guest,
 At times deceived, at times oppress'd,
 It here is tried and purified,
 Then hath in heaven its perfect rest.
 It soweth here in toil and care ;
 But the harvest-time of love is there.
 Oh ! when a mother meets on high
 The babe she lost in infancy,
 Hath she not then, for pains and fears,
 The day of wo, the watchful night,
 For all her sorrows, all her tears,
 An over-payment of delight ?

So far from heaven being unfavorable to the perpetuation of particular friendships already formed, it will be the best place in the universe in which to form new ones. The formation of new friendships will be a blessed privilege and employment of the saints. There are gathered all the amiable and lovely characters that have adorned distant ages and different countries, whom we never could *know*, and many of whom we never could *meet*, in this world; and with these it will be peculiarly delightful to form peculiar friendships. There the noblest and purest minds recorded in history, sacred and profane, are assembled; and with these we wish to become personally acquainted—for example, with Paul, and John, and Luther, and Wesley, and all the other illustrious leaders of the countless hosts of Israel, especially as the doctrines they taught and the lives they lived have been the animating and sanctifying light that has illumined our pathway to eternity. The angels of God are there; and in this new and brilliant world of mind, doubtless, we shall find those

peculiar qualities, and that agreement of tastes and suitability of disposition, which will form the basis for new, peculiar, exalted, and perpetual friendships. Who can say that an agreement or congeniality of some sort is not made the basis of selecting guardian angels for the saints in their eventful probationary state, or that the older saints, or even infant saints, are not, on this very ground, now guardian spirits, commingling in the very household with which they are so familiar! And then there are many, even in our own neighborhood and age, whom we *would* number among our dearest and most intimate friends, but whose friendship neither the brevity of our time nor our engagements here will permit us to cultivate; which restrictions will be taken off in the future state.

So long as there is ground to believe that we shall be capable of peculiar friendships in heaven,—and we see not how it can ever be otherwise,—there is no reason why we should drop our former friendships or why we should not in endless succession form new ones. It is conceivable how the exalted angels and saints cannot form an intimate and equal friendship with us in our present imperfect state; but in us there is the pledge of a corresponding exaltation, which but defers the formation of the supposed friendship to the maturity of our being. The child may not be a suitable companion for the philosopher, though a sort of friendship may exist between them; but the time may come when the child may be a philosopher too.

“That so, before the judgment-seat,
Though changed and glorified each face,
Not unremember'd we may meet,
For endless ages to embrace.”

Entered already, as we believe all the good and holy of past ages have, into heaven, and advancing, as we see our dearest pious friends and relations are, to the same blissful

and perfect place, and who have fixed their hearts upon meeting us there,—the belief that we shall rejoin them with indifference implies a change in our social nature which is justified neither by reason nor Scripture.

Mind has affinities for mind in the present state; and these affinities attract together what we call our own congenial social circles, each member of which has his own peculiarities. There is the peculiar smile, or tone of voice, or feature, or form, or manner, that expresses the character of each of our friends and relations. These are but the external criteria of the being we love—the being that discloses itself in the smile, the tone, the eye, the manner. That friend has characteristics that no other human being has, and these are the very essence of the invisible, affectionate, spiritual being we love; for though the smile, the tone, the expression of the eye, the manner, have all passed away in death, and the form has mouldered to dust in the grave, we believe that the loved and loving being still lives. Now, whatever may be the media through which that being may manifest or express itself in another state, we cannot fail to recognise it as one with which we were familiar and which we loved; the media will be stamped with the characteristics of the original and unchanged spirit. God reveals himself through a thousand different media in nature, providence, and grace, and stamps them all with the clearest indications of his own nature and regards for us. To the child of God the whole universe glows with the love of God. A friend or relation in the future state would not hold companionship with us through media unintelligible or that would conceal him from our knowledge. Whatever the media employed, he would give the most satisfactory disclosures of himself. The image of a friend I immediately recognise, whether it be impressed upon wax, or steel, or marble, or gold, or the canvas; and the peculiar characteristics of a friend or relation

in heaven I shall immediately recognise, whatever the media with which they are associated. Among a thousand images on wax or the canvas I can immediately distinguish the one I know and love; and so among all the hosts of heaven I shall recognise the peculiarities which distinguish the one I know and love from all the rest, and these will be the basis of peculiar, exalted, and perpetual friendship and love. Oh, blessed state!

CHAPTER II.

THE ARGUMENT FROM REASON CONTINUED.

GRATITUDE will be the basis of peculiar friendships in the future state. Gratitude is one of the noblest virtues of the good man. We always desire to know our friend, and we are never satisfied till we know him and inform him of our appreciation of his kindness. The ingratitude of earth will have no existence in heaven. The noblest sentiment of the saints will be gratitude for the unspeakable gift and blessings of the Son of God; for redemption is the burden of the songs and shouts of saints, in which the angels delight also to engage. Gratitude is the acknowledgment of the independence, justice, and boundless goodness, of God. But this does not exclude his friendly agents from the sphere of our gratitude. I may be grateful to God for the gift of a friend, and yet be grateful to the friend for acts of beneficence—grateful to God in the highest sense and to my friend in a subordinate sense.

I cannot feel the sentiment of gratitude for one who has never done me a favor, though I may exercise toward him the holiest regards and cherish for him the highest admiration. He may have never known me or my wants; and I do not include him among my particular friends. But he who has done for me a favor excites a regard for him which I can feel for no one else. Among the millions of earth that man stands out as *my* friend, and I give him a prominence I give to no other human being. He may not be my relation; and, though I may love my relations more than I love him, yet for this *one* act I feel grateful to him alone.

That gratitude will be the ground of particular attach-

ments in the future state is incontestable. Every act that contributed to my earthly happiness and related to my eternal salvation, called up vividly by memory in the future state, will be an occasion of gratitude and enter into my peculiar friendships. My former friends must have their reward; and a part of that reward is the pleasant recollection that they had assisted me for Christ's sake when all the world beside neglected me. Shall the remembrance of their kindness be lost in the sense that they did nothing more than their duty? No more than my remembrance of their kindness can be lost in the conviction that they did only what was their duty. Shall I lose the particular regard which I cherished for them on earth? No more than I can cease to be grateful to God that he gave me such friends. Shall I cherish the same regard for other saints which I cherish for them? How so, when other saints never performed for me those kindnesses, since it was not in their power to do so? Shall no strain of gratitude for the ability to aid me enter into their praise, and none for aid extended to me enter into mine? Rather, if on earth they blessed God that they were able to assist me, and I that they did assist me, will we not mingle our praise before the throne for the spirit of giving and the spirit of receiving, and so rejoice together upon common ground—ground *peculiar* to us? Sweet will be the fruit of such friendships.

Besides, the proceedings of the judgment imply the perpetuation of gratitude as the ground of particular friendships in heaven. Reference by the Judge to "the least" of his "brethren" as the subjects of pious friendship implies a recognition on their part of their particular friends, and so must excite in them a peculiar regard for their benefactors, which must become the ground of a perpetual peculiar friendship. True, Christ regards pious kindness extended to his "brethren" as shown to himself; but surely, if that

kindness is the evidence of love to Christ, and is made the reason of perpetual divine friendship, it may be made the ground of subordinate peculiar friendships. What Christ is pleased to acknowledge as the reason of his eternal regards, his "brethren" must distinguish as a sufficient reason for their subordinate peculiar attachments. Christ associates his "brethren" with himself, and you can no more sever his "brethren" from their friends than you can sever him from the friends of his "brethren." The pious kindness, then, of this life, becomes the ground of endless circles of peculiar friendships in heaven, all banded together by the common bonds of supreme grateful love to God and the Lamb. If it be said that gratitude to God will absorb all subordinate gratitude, we reply, that in the nature of things this cannot be, for the ground of gratitude to God for particular kindnesses includes subordinate gratitude, just as the greater includes the less.

CHAPTER III.

THE ARGUMENT FROM THE SCRIPTURES.

THE susceptibility for peculiar friendships exists in a holy nature. We have seen that peculiar friendships may be founded and perpetuated on the original and endless differences in our social nature, on the correlative relations of our social nature, and on the sentiment of gratitude; we now proceed to show that the susceptibility for peculiar friendships exists in a holy nature. In this our argument is carried to the highest degree of conviction, since we shall see, in the examples immediately to be adduced, peculiar friendships, moulded upon the principle of holiness and founded in spiritual love; and the conclusion will follow, that, unless holiness and spiritual love can be destroyed, peculiar friendships must be eternal.

1. Christ had his favorite apostles—Peter, James, and John,—especially John. John was the friend around whom he threw the charms of his softest smiles, and into whose bosom he breathed the effusions of his richest love. He is emphatically and tenderly called “the disciple whom Jesus loved,” and he was admitted to such an intimacy with the Saviour as to be permitted to “lean his head on his bosom.” At his transfiguration he was allowed to be present with Peter and James. At his crucifixion he confided to his care the charge of his mother. On the island of Patmos, when he “fell as dead at his feet,” with infinite benignity, tenderness, and love, he “laid his hand on him,” and said, “Fear not”—*John*, I am *Jesus*; and my love for you is greater than my glory which confounds you; and he permitted him to see “the great city of Jerusalem,” and “the

Lamb on his throne on Mount Sion," and to read "names" in the books of heaven, and to look upon the shining inhabitants and their celestial services, and to hear their praises, and to run his eye along the unrolling of ages to the end of time, and to obtain glimpses of the "new heavens and new earth" and the accumulating glory and eternal order of things beyond the sunset of this world.

2. Another example of the peculiar friendships of Christ is found in the touching history of the Bethany family. "Now Jesus loved Martha, and her sister, and Lazarus." Doubtless, he often sought repose in their peaceful and humble dwelling, where he always received the most cordial welcome, and through which he diffused the charms of a mansion of glory. They were happy, and many a pious family on earth is almost like that; but sickness came. A message is sent to the divine Friend: "Lord, behold, he whom thou lovest is sick." That Friend braves the hostility of his enemies, resists the remonstrances of his disciples, and resolves to "return into Judea." But death anticipates his arrival. He stands at the door of the sepulchre. He "groans in spirit, and is troubled—he weeps" for his friend—with the sisters, and over humanity; and the Jews exclaim, "Behold how he *loved* him!" Yes, in his groans, in his tears, was commingled the evidence of the Saviour's special friendship for Lazarus and his sisters. Never can we believe that the sympathy of special friendship for Lazarus and his sisters was absorbed in his general sympathy for the human race. The whole narrative is too direct to admit of such a conclusion. But Christ's friendships are eternal. He who wept over the severance of social ties by death had in himself relief. "I am the resurrection and the life;"—in me is not only the power to raise the dead, but also the indestructible affection of friendship. "Thy brother shall rise again;" thy *brother*—that is, Lazarus—shall be *thy brother* in the

general resurrection, and your social ties, weeping sisters, shall be reunited, elevated, and perpetuated forever. Neither death nor the resurrection shall annihilate the peculiar friendships of our inmost social nature. The immutability of Christ's social nature is the model and the guarantee of the immutability of the pious special friendships of all inferior and subordinate social natures. The social nature of man in him is associated with divine holiness and love; and if special attachments are not absorbed in that union, why may not our social nature, which he assumed and exalted, be susceptible of similar attachments? The divinity does not render the human element in him insusceptible of peculiar friendships; no more does a new spiritual and holy nature render us insusceptible of peculiar friendships. With such a standard, if we have rightly considered it, we may anticipate with absolute certainty the perpetuation of our pious and peculiar friendships forever in heaven.

3. The apostles had their favorite churches. The church at Philippi seems to have been the favorite church of St. Paul. Hear him: "I thank my God upon every remembrance of you, always in every prayer of mine for you making request with joy—because I have you in my heart;" and he calls them his "brethren dearly-beloved and longed for, his joy and his crown." He had also his favorites among the ministry, Timothy in particular, of whom he says that, "as a son with the father, he hath served with me in the gospel;" whom he calls his "own son in the gospel," and, again, his "dearly-beloved son;" and to whom he wrote his epistles. He had also his favorites among the membership. Thus, in the epistle to the Romans: "Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ. Greet Mary, who bestowed much labor on us. Greet Am-

plias, my beloved in the Lord;" and a long list of special names is added. In his second epistle to Timothy he says, "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; the Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well." Every faithful and successful minister of the gospel in the present day can say the same things, and no doubt the same has been true in all ages of the church.

4. The relation between the minister and those converted through his instrumentality is a holy and peculiarly tender one. It is one of the purest spiritual affection. It is indeed in the highest degree peculiar. It is not founded in ordinary pious social affections; for our spiritual fathers may not be connected with us by any of the ties of nature. It is not founded on the affection of gratitude, for they may have never performed for us a single temporal benefaction. It is not founded upon the affection of ordinary friendship, for they may have been entire strangers to us. It is not founded upon congeniality of temperament, for in this respect they may be of quite opposite constitutional traits; as Paul, the bold and zealous, was instrumental in the conversion of the gentle Lydia. Nor is it founded upon the spiritual affection common to all true Christians, for the love we cherish for our spiritual fathers is different from that which we cherish for the rest of the family of God. It is a new, peculiar, and independent affection, awakened in the heart renewed by the Holy Spirit and entertained for that man alone who led us to Christ. When Paul gave his farewell to the church at Ephesus, "they all wept sore, and fell on his neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." To the church at Corinth he wrote, "For I bear

you record, that, if it had been possible, ye would have plucked out your own eyes and have given them to me." Peter, when the brethren of Cæsarea earnestly besought him not to go to Jerusalem, answered, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." When Peter was imprisoned by Herod, "prayer was made without ceasing of the church unto God for him;" and when he was delivered by the angel of God, and went to the house of Mary, "where many were gathered together praying" for him, Rhoda, who "knew his voice," could "not open the door for gladness."

And so the apostles cherished a peculiar spiritual affection for the churches. To the church at Corinth St. Paul writes, "Ye are our epistle written in our hearts;"—I have no need of any other epistle—*ye are written in my heart*; "written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart,"—a most ardent love and affectionate remembrance, not inscribed upon parchment, but exerted by the Spirit of God, and hence *never* to be effaced,—inscriptions of holy love, not engraved upon monumental marble, but upon *the heart*, and hence *never* to be obliterated. To his "beloved" Philippians he writes, "Even as it is meet for me to think this of you all, because I have you in my heart—for God is my record how greatly I long after you all in the bowels of Jesus Christ:"—you live in my heart; I call God to witness that I have an undying affection for you, that I share with Christ in the tenderest love and concern for you; and hence my love for you is as indestructible as that of Christ for his saints. To the church at Corinth he writes again, "For out of much affliction and anguish of heart I wrote unto you, with many tears; not that ye should be grieved, but that ye might know the love which I have more abun-

dantly unto you ;” as an affectionate pastor even in his admonitions manifesting his abundant love for his flock. Again : “ I will very gladly spend and be spent for you ; though the more abundantly I love you, the less I be loved ;” as a devoted father does for his children ; I will expend all I have and am for you, my whole strength and life ; and will love you the more, though as disobedient children you love me the less. Again : “ I write not these things to shame you, but as my beloved sons I warn you. For, though ye have ten thousand instructors in Christ, yet have ye not many fathers ; for in Christ Jesus I have begotten you in the gospel ;” — none can stand in that spiritual relation which you sustain to *me* alone ; none can feel that *parental* regard which I feel for you. To the Thessalonians he writes, “ But we were gentle among you, even as a nurse cherisheth her children ; and we exhorted, and comforted, and charged every one of you, as a father doth his children—so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.” No words can be conceived of as expressive of a stronger affection and attachment. Good tidings from the Thessalonians by Timothy excited in the apostle the liveliest joy : “ But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you : therefore, brethren, we were greatly comforted over you in all our affliction and distress by your faith : *for now we live*, if ye stand fast in the Lord. *For what thanks can we render to God again for you, for all the joy wherewith we joy FOR YOUR SAKES* before our God !” The tidings of their steadiness, and charity, and affectionate remembrance of him, revived the apostle with new life, and excited in him the highest satisfaction and joy and the

most ardent desire that he might see them again—"night and day praying exceedingly that we might see your face and might perfect that which was lacking in your faith." To Gaius he writes, "*I have no greater joy than to hear that my children walk in truth;*" and the whole epistle, though a brief one, is a loving one. Thus, we have the most abundant evidence that a new, strong, independent, and peculiar reciprocity is excited by the Holy Spirit in the hearts of the ministry and the church. As in the social nature of man parental and filial affections are distinct from every other affection, so in spiritual and holy natures analogous spiritual affections are awakened by the Holy Spirit.

Shall these peculiar affections ever be quenched? Never. The ardor of apostolic devotion was never chilled by such a belief, but glowed into a flame of celestial hope. Both the apostles and their converts caught the holy fire that flashed its brilliant light over into eternity. To the Corinthians the inspired Paul writes, "*We are your rejoicing, even as ye also are ours in the day of the Lord Jesus.*" And again: "*Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.*" And to the Thessalonians: "For what is *our* hope, or joy, or crown of rejoicing? Are not even *ye* in the presence of our Lord Jesus Christ at his coming? For *ye are our glory and joy.*" Again: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,"—*rest with us* he shall give in the day of eternity. From the dim futurity the Psalmist caught the melody of the same jubilant joy: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing *his* sheaves with him." Holy visions! Blessed hopes!—oh, the blessedness of the fulfilment!

Let us meditate. If converts entertain a peculiar affection for those who led them to Christ, will they not cherish the same affection, but in a higher degree, when they meet them in the presence of Christ? If they wept, and fell on the necks of the apostles, and kissed them, and sorely grieved, when they parted from them with no hope of seeing them again in this life, will they not rejoice with a peculiar joy when they meet them in the future state? If they wept, and almost broke the hearts of the apostles in endeavoring to dissuade them from venturing into danger, will they not rejoice with a peculiar joy when they meet them where they will be eternally secure? If they prayed without ceasing for the apostles that they might be delivered from prison and saved from death, will they not praise God with a peculiar joy when they meet them in a state of eternal deliverance and protection? If they received the apostles "as the angels of God," and loved them so dearly that they "would have plucked out their eyes and given them unto them" in this life, will they not love them with a peculiar love, and rejoice with a peculiar joy, when they meet them where love and joy are perfect? If they would have laid down their lives for the apostles, will they not love them with a peculiar love, and rejoice with a peculiar joy, when they meet them in that world where love demands no sacrifice and joy is never commingled with grief? If they rejoice in the peculiar hope of meeting the apostles in the presence of Christ, will they not rejoice with a peculiar joy when they meet them in that blessed presence? If, by the love of Christ constraining, the apostles did more for their converts than others did for them, will not the converts feel for them a warmer spiritual affection than for any one else in the universe and eternity except God himself?

Let us meditate. If the converts were written on the

hearts of the apostles on earth, can the apostles forget them in heaven? If with much affliction and anguish of heart the apostles admonished their converts, will they not with a corresponding joy greet them when they join them in the eternal fruition of the fruits of their pious care? If the apostles were bound to their converts by spiritual parental ties on earth, will those ties be severed or weakened in heaven? If the apostles expended their strength and lives for the salvation of their converts, will they not love them with a peculiar love, and rejoice with a peculiar joy, when that salvation is secured forever in heaven? If the apostles would have imparted their own souls to their converts to save them, will they not rejoice with a peculiar joy when they meet them in their own perfection and glory? If the apostles rejoiced with all joy when they heard of the steadfastness and charity of their converts, and heard that they were affectionately remembered by them, will they not rejoice with a heightened joy when they meet them where they will be established in the favor of God forever and their fellowship will be eternal? If the apostles when absent from their converts desired most earnestly to see them, and prayed exceedingly day and night that they might see them, to perfect that which was lacking in their faith, will they not rejoice with a peculiar joy when they meet them in the perfect image of God and where they shall enjoy perpetual communion? If the apostles knew no greater joy than to hear that their children were walking in the truth, can they experience any higher subordinate joy than that which will ravish their exalted natures when they meet them in the immediate presence of Him who is the truth, the way, and the life?

Let us meditate. If by inspiration the apostles anticipated that their converts would be their rejoicing, and the converts anticipated that the apostles would be their rejoicing, in the

day of the Lord Jesus, will not the apostles and the converts experience a mutual and a peculiar joy in the blessed meeting on the blessed day? If the apostles *knew* that He who raised up the Lord Jesus would also raise up them and their faithful converts, and present them together at the throne, will they not meet each other with a mutual and peculiar rapture in the august and glorious presentation? If the apostles saw reflected in their converts their hope, and joy, and crown, and glory, from the presence of the Lord Jesus at his coming, will they not experience a peculiar ecstasy in the recognition of the converts themselves when Christ comes to be "admired in his saints"? If, when the church was shrouded in the gloom of persecution and earth and hell were marshalled to crush the kingdom of Christ, the apostles were penetrated with the profoundest sympathy for their converts and animated their drooping spirits with the hope of unspeakable rest with themselves when the Lord Jesus shall be revealed from heaven with his mighty angels, will they not rejoice with a peculiar joy over those converts when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and "ten thousand times ten thousand, and thousands of thousands" of angels shall "with a loud voice say, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, and every creature in heaven, and on earth, and under the earth, and in the sea," shall repeat, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever"?

Let us meditate. "Joy!" and the apostles knew no other joy on earth but that of saving souls: will not this joy enter into their eternal bliss? "Glory!" and the apostles had no earthly prospects but those of distress, persecu-

tion, and death: where then shall they look for "glory," but in the gracious and eternal fruits of their apostleship? "A crown!" and the apostles sought not the laurels of martial triumph, though they spoke of a warfare; nor the wreath of earthly wisdom, though they spoke of a heavenly wisdom; nor the lettered honors of antiquity, though they aspired to a knowledge of the writings of God; nor the riches of this world, but sacrificed every thing they had in the world for other riches; nor a temporal kingdom nor crown, though they did seek a kingdom and a crown. What then shall constitute their eminence and dignity, but the peculiar glory awaiting their ministry, of which converts were the seals and ornaments on earth, and whose resplendence every soul ransomed through their instrumentality shall augment? No joy in heaven like that of the apostles and holy and eminent ministers of the gospel in all ages of time! no glory like theirs, no crown like theirs, no rest like theirs! Oh, it were worth to them a thousand suffering lives and agonizing deaths just to gather around them, in the sweet and holy shade of the Tree of Life, the seals to their ministry, with whom they had suffered and rejoiced in numberless ways on earth; for whom, in Christ and for Christ, they had lived alone, and endured every thing, and expended all; and with whom they may rehearse the history of their ransoming, and unite their praises to Him who is the source of all their happiness and the burden of all their songs! Oh, blessed fulfilment of all the great sayings of inspiration! Transporting glimpses of the fulfilment they had had in their holy communion in the wilderness! And then it was a joy unutterable, a peace unspeakable, a love that passeth knowledge, a hope full of immortality, which thrilled their hearts; but now I cannot raise my thoughts to the fulfilment; heaven must disclose it. By unutterable, infallible persuasions, the soul in this life

had demonstrated so much of intellectual and moral space as to place in the grasp of faith the reality of the unknown and boundless remainder, and invest the mind with vigor sufficient to perform the journey across the desert of life and the river of death; and now they have crossed the desert and the river and entered upon the common possession of that remainder. They had in their mortal state ran out the line of experience to the farthest bounds possible, and had in holy fellowship often approached so near the entrancing verge of the heavenly state as almost to hear the songs of angels and the voice of Jesus; and now, in a deeper communion, they sing sweeter than the angels and converse with Jesus. Often, on the wings of faith, hope, and love, in holy fellowship, had they clove the clouds of time, and soared so high above them and into so pure and bright a region, as to feel rapt in the belief that they could not be far from the city of God; and now they are settled and associated on the summits of Zion, and heighten each other's rapture in the beatific gaze upon the king in his glory. Often had they familiarly and sacredly conversed about the great facts of their future state, and much and gloriously had the apostles written about them, though they cried out, all that they could say about them was that they were unspeakable, all that they could think about them was that they were inconceivable, and yet they believed God in Christ Jesus could "do exceedingly abundantly above all that they could ask or think;" and now these great facts are settled, and the omnipotent faith is realized, and, in running back the settlement and realization to the intercourse, of doubt and uncertainty, they take up every joy and every hope by the way, and blend them in the bliss of perfect knowledge and holiest reciprocity. For example: often had they conversed about primeval Eden, and man in his innocence, and man in ruins, and man in Christ, and the nature

of angels, (the faithful and the fallen,) and the ministrations of angels, and the resurrection body, and the heavenly company, and the heavenly glory, and, above all and in all, the Son of man, the Son of God, in his glory. And now these are familiar topics: obscurity is removed, Adam relates the story of Eden, angels repeat their own history, the mystery of the resurrection body is solved, they are a part of the heavenly company, the heavenly glory enshrines them, and the divinity of the Son of man is "all in all," revealing the panorama of the universe in open vision, extending to the farthest limit and the summit of the goodness and the justice of the self-existent and eternal Godhead. Oh! if the apostles and their converts could forget one another, now they might do it; if their mutual and peculiar love could be suspended, or be merged for a moment in a personal beatific vision, now it might be done; if, like stars in meridian sunlight, they could lose one another in the glory of God, now they might do it; if, in the love of each for Him who is love and the love of all, they could love no one else, now they might do it; if among the radiant faces in "the whole family" of God they might overlook the faces of one another, if among the comingling shouts and songs of all the angelic and ransomed orders—smooth as the river in its native bed, rapid as the tide of flowing thought, loud as the peal of great thunders, and majestic as the fall of mighty waters—the songs and shouts of each other could be indistinguishable, now it might be so. But no: the more they know of God, the more they know of one another; the more steadily they gaze on Him, the more clearly they see in each other the representation of Him; the higher they rise in the glory of God, the more brightly they see themselves revealed; the more intensely they love God, the more ardently they love one another;

and their faces and their forms will be the more radiant, and their shouts and their songs the more distinct, and their mutual and peculiar love the more endearing, the more they are changed from glory to glory by the Spirit of God in Christ Jesus, "to whom be glory, through all ages, world without end. Amen."

Let us conclude. There are harmonies of the soul which we do not expect to know in this world, and which can be realized only when the soul unfolds all its energies in the freedom and boundlessness of its future being. Oh, that is a happy, happy world to which we aspire, where union is perpetual as the friendship of God, where we can no more be separated from our friends than the soul can be severed from its God, and where in the unfolding of our social and spiritual nature the special regards we now bear for our friends, and which now sweeten our intercourse with them, can no more be obliterated than a part of our substantial nature can be annihilated! As certain as is the future realization of the great objects of other faculties of our mental constitution, is the consummation of our peculiar regards for our sainted friends and relations. The highest and richest strains of the songs of the affections here, and their softest and sweetest cadences, are but the prophetic prelude of that song of praise to the Lamb with which we shall not only celebrate his unspeakable love for us, but the celestial tenderness and ardor of our peculiar and perpetual friendships. There is an affection which we cherish for the people of God, and an affection which we cherish for our friends, and an affection which we cherish for our relations, and an affection which we cherish for God, which last is the source of and pervades all the rest; and all these affections are now in the infancy of their being, whose maturity and perpetuity we seek in the fulness of the Godhead and the companionship

of all holy beings in the universe—the reciprocities of our friends and relations and of our own social circles constituting the sweetest elements in the social bliss of heaven.

Here we close the argument of this volume. The consideration of a difficulty and of objections remains. We devote a chapter to the consideration of the difficulty, which shall conclude this part of the treatise.

CHAPTER IV.

A DIFFICULTY CONSIDERED—THE MEDIUM OF FUTURE RECOGNITION.

WE are not so much concerned about the *medium* of recognition in the heavenly state, for of that we can know nothing certain now, because the future life is so exalted that probably its modes of communion of spirits are above our present power of comprehension. The *certainty* of recognition is the material point to establish. However, we may rationally suppose that it will proceed upon the same laws on which it takes place in this world. It may be immediate, as when we now meet a friend after a long absence or in a distant land; or it may be gradual, as when we now compare our individual histories, by which old associations are revived, the earliest and tenderest acquaintance is renewed, and we live, with the liveliest joy, in the past again.

Again, we are not to suppose that the exaltation of the heavenly state will render the recognition of our friends impossible to us. It is quite natural to imagine that, as we cannot now conceive of the glorious *place* where our departed friends abide, they too must be exalted above our knowledge. In this we overlook the fact that we shall be as exalted as they are, and consequently shall know them as they know one another, and so must know them as they are,—that is, as our friends and relations, for such they are still and ever will be.

1. As to the medium of recognition in the intermediate state, that is, between death and the resurrection.

The fact of recognition in the separate state is clearly set

forth in the case of the rich man and Lazarus. The fact also that the separate state of the saints is one of intimate communion and happiness is also set forth in the same case; for Lazarus was in Abraham's *bosom*, and he was "comforted." But through what media,—whether they be new and more subtle organs than those adapted to the soul in its present state, which the soul may form to itself,—or whether they be such as God shall by a special act of creation adjust to the mind,—or whether the soul will obtain a knowledge of external things without any media at all,—we know not. But this we are taught by revelation: that the soul, in the separate state, will have a knowledge of external things. St. Paul was caught up into the third heaven, "whether in the body, or out of the body," was uncertain to him; but this was certain: that he received glorious revelations, and heard unspeakable words, not lawful or possible for man to utter; which clearly supposes that it is possible for the soul to exist, perceive, and know, without the body,—indeed, to comprehend things beyond the apprehension of men in the present state.

All inquiries about the nature of the soul "must be bound over at last unto religion, there to be determined and defined; for otherwise they still lie open to many errors and illusions of sense. For seeing that the substance of the soul was not deduced and extracted in her creation from the mass of heaven and earth, but immediately inspired by God, and seeing the laws of heaven and earth are the proper subjects of philosophy, how can the knowledge of the substance of the reasonable soul be derived or fetched from philosophy? But it must be drawn from the same inspiration from whence the substance thereof flowed."* The separate state has its own laws and modes of communicating knowledge.

* Bacon, *Advanc. of Learning*, iv. 3.

Inspiration reveals this great fact, but does not explain it. St. Paul also tells us that he "desired to depart and be with Christ, which is far better;" which certainly cannot mean that it was far better to be deprived of the use of his reasoning powers than to have the use of them, or that to be with Christ is to be in a place of darkness, obscurity, and silence, and in a state of oblivion, lethargy, and insensibility, but rather that to be with Christ is to be in a most glorious place, resplendent with light and ravishing vision, where mysteries are unfolded unknown to and surpassing the reach of frail man in his mortal state, and where he is present with the Lord in a sense in which he was absent from him while in the body.

That the mind is capable of endless improvement is undeniable; that its power of penetration and discrimination, therefore, will be greater in the future state than it is in the present, is incontestable. This superior power of penetration and discrimination may enable the mind to comprehend facts, persons, and things, with the rapidity of intuition. How much the understanding will be endued with strength and quickened into activity by the Spirit of God in the separate state, it is impossible to say; but that it will be exalted incalculably above its utmost development in this life is clearly deducible from a single scripture: "Now unto him that *is able to do* exceedingly abundantly above all that we can ask or think, *according to the power that worketh in us,*" &c.—according to the power that worketh in us, the mighty power of the Spirit of God, sanctifying, expanding, invigorating, and exalting the mind "exceedingly abundantly above" what is contained in the utmost amplitude of prayer or measured in the highest flight of thought in this life. That this operation of the Spirit will be more animating, penetrating, and invigorating in the future state is certain, because the mind is then to be

brought into contact with the great things which "it is unlawful for a man to utter" in this life, and the sight of which subdued the physical powers of an inspired apostle into a trance or temporary suspension. Inspired with the celestial energy of the Spirit of God, and so rendered capable of dwelling even in the highest heaven, and of conversing with infinite ease with God and the holiest intelligences, and of comprehending probably at a glance the profoundest truths and facts, is it reasonable to suppose that we will fail to distinguish and recognise our friends and relations anywhere in the vast and august family of God? Doubtless now the loftiest intelligence in heaven, from himself to the minutest atom or insect in our world, comprehends clearly and definitely every individual of mind and matter in the whole series, which involves the particular knowledge of all the saints of God around him; and it is reasonable to suppose that in the separate state our knowledge will be as great as his is; for we "shall be as the angels of God," and shall certainly comprehend as they do what concerns us more than concerns them. But we have facts in this life which in the strongest light indicate a superior intellectual energy and activity in the separate state. Prophetic exercises of the mind are of this nature, revelations of future events, a thousand ages remote, even to the minutest particulars, by an intense operation of the Spirit being made to the mind of the prophet,—an operation which, while it included all the intervening links in the causative and permissive providence of God, concealed them from the knowledge of the prophet, and revealed to him, without reason or deduction, the distant fulfilment with all the certainty and vividness of a present and abstract reality,—an inflatus of the Spirit, given to different seers, in different ages, unrolling in panoramic grandeur the world's history to the end of time, and even revealing much of the scenery of heaven and

hell, and many of the great events of eternity,—an inflatus which is an impressive illustration of the energy of the operation of the Spirit upon mind in the separate state. We also read in the Bible of many who were endowed with the power of discerning spirits, which obviously is the power to understand without reasoning or the power of intuition;—a supernatural power, by which the person endowed with it immediately discerned persons and character, as in the case of the witch of Endor, who immediately knew Saul in his disguise and Samuel in his mantle, and Saul knew Samuel, and Samuel knew him, as soon as they met; a power by which false prophets and apostles were distinguished from the true, counterfeit miracles from the genuine, and hypocritical professors from the real, as in the case of Ananias and his wife; a power by which Peter, and James, and John, distinguished Moses and Elias on Mount Tabor, and Elisha saw the angelic hosts which his servant could not see till he prayed that his eyes might be opened, and Daniel the glorious personage by the river Hiddekel, while “the men that were with him saw not the vision,” and Saul of Tarsus saw Jesus while those who were with him saw him not, and devils discerned the Godhead of Christ, though veiled in humanity, while men generally regarded him as a mere man, and his own disciples on the way to Emmaus did not “know him” till “their eyes were opened.” It is not assuming too much, then, to say that the mind will be endued with the power of recognition in the separate state. But we go one step farther, and feel assured that we take the step upon strong rational ground.

The power of recognition is fundamental in the mind. We say the exercise of this power will be immediate, as occasion offers, in the future state. We have seen above some extraordinary examples of this in this life, and we have other proofs equally strong, if not stronger, now to adduce.

We believe that our sainted friends love us still, dearer than ever, more than they can express, because we know we love them still, and no language could express our joy should we meet them again. But do they see us still, hear us still, know us still? They do; for we are not to conclude that they do not because we can no longer see and hear and know them. Through what media they see and hear and know us, we repeat, we know not; but that there may be other media than those of the senses or of natural laws, through which they may hold the most intimate fellowship with us in this world, is probable from the laws of mind and incontestable from the facts of Scripture. Is it not probable that in a higher state spirits are brought into connection with other media, through which they see more clearly what transpires in the world around us, and in our hearts within us, than they once did when with us? Is it not probable that they are brought into connection with the same media through which pure angelic spirits hold relation to matter and spirit in this world? What those media are we know not; but that there are such media the Scriptures plainly imply, and it will be encouraging, because convincing, to consider a few examples or facts, though we cannot explain them.

When our world, under omnific thinking, trembled into perfect and beautiful being, "the morning stars sang together, and the sons of God shouted for joy." Who were these? Why, the angels of God. Well, they understood the subject, and at a glance probably comprehended the amplitude of things created. So far they understood the creation of matter, and therefore must have become acquainted with the great work either through certain media unknown to us, or immediately—that is, without media. In either case it is immaterial; the fact is obvious. When one of the seals of divine providence was opened to John in

Patmos, he heard "all the angels shout," which manifestly proves that they understood at least the relation of God to man in redemption; that they had a profound and animating knowledge (though probably not complete) of the mysteries of redemption; that they saw in transparent light the new and sublime relations of man to God through Jesus Christ, to be consummated in the final and eternal exaltation of saints to companionship with God and them in heaven. And so an angel flew from heaven, and unrolled before Daniel the sublime visions of prophecy, extending through all the ages of time, and including the stupendous events and issues of the Last Day, indicating that angels, in some way,—we know not what,—have an intimate and profound knowledge of the relation of the human race, in time and eternity, to the plan of redemption. How Gabriel knew Daniel, or Daniel knew Gabriel, we know not, nor are we concerned about the explanation of the fact; the fact is all that is material to our argument, and the fact we have. David, in several places, mentions angels as protectors of the righteous: of course they knew the righteous, and distinguished them from the wicked. An angel delivered Peter out of prison, and consequently he knew Peter, and Peter knew him. Angels know little children, infant heirs of God and joint heirs with Christ. An angel slew the Assyrian army encamped before Jerusalem, but touched not an Israelite in the city; and so the destroying angel executed his terrible commission in Egypt, but knew the meaning of the blood on the lintels of the door-posts of the hosts of Israel. Angels knew Lazarus and conducted him to Abraham's bosom. The angel who rolled back the stone of the sepulchre, and sat upon it, and guarded the sepulchre, knew the Marys, who came to seek Jesus, and said he knew they came to seek Jesus, and told them he was gone into Galilee, where they and the dis-

ciples might find him.* Paul declares that angels are ministering spirits to the heirs of salvation; and Daniel, Paul, and John, affirm that angels will accompany Christ in the judgment. From the beginning to the end of time,—from the creation to the destruction of the world,—in the giving of the law, in the unfolding of the gospel, in the revolutions of providence, interwoven throughout the history of man in redemption, from the most minute particulars to the most stupendous events,—all along angels are represented as filling offices and performing services that clearly demonstrate that they are not only intimately acquainted with man collectively, but with individuals, and with the most secret thoughts and private affairs of individuals,—even penitential emotions in the bosom of the humblest and most obscure sinner on earth.

Certain then is it that pure angelic beings possess a capacity to distinguish one human body from another and one human spirit from another, and so can distinguish the Egyptians and Assyrians from the Israelites, Daniel from John, Lazarus from Dives, Peter from the soldiers who guarded him, the Marys from other Jewish women, and the heirs of salvation from the heirs of perdition. What this capacity is we know not, and about it we pretend not to speculate. Indeed, such a power lost angels possess; for Satan knew his man in Judas, came near destroying Peter, buffeted Paul sorely, (who was “not ignorant of his devices,”) subjected Job to a fiery ordeal, took up his stronghold in human hearts in the days of Christ, and ever roves up and down the world, “seeking whom he may devour.”

We do not assume too much, then, when we say that the power of recognition is a fundamental faculty of mind; and

* Matt. xxviii.

that therefore this faculty, developed as we know it certainly is partially in the present state, will be fully unfolded and matured in the future state, enabling us to recognise our friends and relations as angels know them here, and through which we shall know the angels also as they now know us.

This power is a divine capacity,—one of the original institutes of humanity, as reason is, or as the power of naming was in Adam, or as the power of naming still is in man,—laid up in the depths of mind, spontaneously evolving itself with every solicitation or occasion, as “the bee makes its cell or the bird its nest,” or as the tree unfolds itself from the vigorous germ to full maturity,—acting with the rapidity of intuition or the highest reason, grasping the noblest ideas, and exciting the tenderest and purest corresponding sentiments by its own spontaneity. This power in its original perfection was possessed by Adam. While he slept profoundly, Eve was created, and when brought to him, though he had not seen her before, he said, on sight, “This is now bone of my bones, and flesh of my flesh;” and this he said with the same intuition with which he gave appropriate names to the animals of the field and the fowls of the air. This power will be restored to its original perfection in the separate state, and so on sight, with the rapidity of intuition, we shall, it may be inferred, recognise one another.

We make another remark. Recognition may proceed from instruction. We know not through what media. We again refer to the facts of Scripture.

That the saints have instructed each other is evident from the Scriptures. “Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said

unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed:" Dan. viii. 13, 14. And so the saints have made themselves known to their fellow-saints. "And I (John) fell at his feet to worship him. And he said unto me, see thou do it not; I am thy *fellow-servant*, and of thy *brethren* that have the testimony of Jesus:" Rev. xix. 10. Again: John was instructed by a saint: "And I John *saw* these things, and *heard* them. And when I had heard and seen, I fell down to worship before the feet of the angel which *showed* me these things. And he saith unto me, See thou do it not: for I am thy *fellow-servant*, and of thy *brethren* the prophets, and of them which keep the sayings of this book: worship God:" Rev. xxii. 8, 9. And so angels have instructed the saints. As an example: "And it came to pass, when I, even I Daniel, had seen the vision, and *sought for the meaning*, then, behold, there stood before me as the appearance of a man: and I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, *make this man to understand the vision*. So he came near where I stood, and said unto me, *Understand*, O son of man, for at the time of the end shall be the vision. And he said, Behold, *I will make thee know what shall be* in the last end of the indignation," &c.: Dan. viii. 15-19. Other examples in Dan. ix. 21-23, x. 14, 21, in which Gabriel gives Daniel "*skill and understanding*," and "*makes him understand what shall befall his people in the latter days*," and "*showed him what was noted in the scripture of truth*."

The angels have had charge of every saint on earth, and know them all by name, and, if need be, they can discover the saints to one another. The saints, as we have seen, can make themselves known to one another in friendly conversations, as is now done on earth. Indeed, doubtless, intelligent and holy spirits excel in the methods of communicating

their thoughts. They also excel in perceiving the thoughts of one another. There are certain particulars of ourselves, such as peculiarities of temper, sentiment, and friendship, which we have revealed to but few, and it may be to but one on earth, and we know not that another being except the Omniscient is acquainted with these sacred things; and if a stranger, or one to whom we had not disclosed them, should evince that he too is acquainted with them, at once would we begin to suspect ourselves betrayed by him in whom we had reposed confidence. These peculiarities are the basis of a special recognition. What better evidence, therefore, can we have that saints and angels are acquainted with the saints on earth, than Daniel had in his conversation with the angel and John had in his interview with "the elder"? And what more convincing proof do we require that saints and angels, if need be, will instruct the saints newly arrived in the separate state in all things connected with its harmony and fellowship? It is not presuming too far to say that this is now one of the employments of that blessed state.

2. As to the medium of recognition after the resurrection. On this topic we shall be brief. The *medium* of recognition will be the resurrection body. This topic we have already considered at length.

PART IV.

OBJECTIONS CONSIDERED.

CHAPTER I.

SEVERAL MINOR OBJECTIONS.

IN this chapter we shall consider several objections of minor importance.

1. "If the doctrine of future recognition were true, it would be more clearly revealed." That it is clearly revealed in several Scriptures, and clearly implied in others, we hope has been shown.

2. "The heavenly life will be much higher than this." That is true: but the saints will be exalted also; and they will remember their former being.

3. "The love of Christ will absorb every other affection." Not at all: for subordinate holy love will exist in heaven, as it does on earth; and this will heighten the happiness of saints, as it did their happiness on earth. Supreme love to God originates, regulates, and perpetuates subordinate love. Recognition of our friends as sharers of the rewards of redemption will heighten our grateful love to God.

4. "The number of heaven's inhabitants excludes the possibility of knowing them all." But the number is limited, and eternity will be time enough to know them all.

5. The change in the resurrection will be so great that recognition will be impossible.

First, this is assuming too much; for we do not know how great the change will be in the resurrection, and hence cannot say that the change will be so great as to prevent

recognition. Secondly, the body can never lose its identity, for that moment it does, it ceases to be what it was, and hence cannot be a *resurrection*, but a transformation. Thirdly, the very idea of a resurrection involves recognition. That is, as already shown, the body will rise greatly improved; but the improvement will be known; which implies a knowledge of what is improved; and thus the body must be recognised in its improved state, whatever its improvement. Fourthly, if the resurrection body itself, because of its superior glory, should not be immediately recognised, the indwelling spirit would make itself known through the medium of the body; otherwise the body would not be a medium of communicating *thought*. But because of the superior glory of the resurrection body, it will be, we may infer, a far better medium of communicating thought than the body was in this world. Fifthly, the union between the mind and body has never been known; it may be known in the future state, and thus the immediate connection between the glorified mind and body may at once be seen, and then to know one is to know the other. Sixthly, we can more easily recognise what has been improved than what has been impaired. In proportion as any thing is impaired, it loses something of what it was, and so may continue to be impaired till it becomes indistinguishable, as the mortal body crumbled to dust in the grave, or as a noble monument broken into scattered and isolated fragments. But every improvement is so much gain *added* to the original, which but heightens the original, and renders it the more admirable as it becomes the more cognizable. Seventhly, upon the supposition that the resurrection body, because of its superior glory, will bear no resemblance to the former body, it must nevertheless ever be known that it contains in it the essence of the former body. What greater dissimilarity between two substances is conceivable than exists

between charcoal and diamond? and yet this most brilliant and precious gem contains the elements of charcoal, with none of the worthless elements of charcoal. The sand on the sea-beach is refined into the substance of the splendid vase, or the crystal ceiling of the magnificent palace, or the telescopic glass that reveals the vast magnificence of the heavens. In the unsightly and repulsive caterpillar are all the elements of the beautiful and attractive insect; and in the rude coil of the seed is the loveliness of flowers, the beauty of harvest, and the grandeur of the forest. But these wonderful facts we could never know without the test of observation. Now let the resurrection body but become also an observed fact, developed from the present known body, and, no matter what may be the change undergone, or the glory of it, it will be as clearly recognised as the product of the former as the diamond, the vase, the insect, the flower, the harvest, the forest, are recognised as exalted from the rude state in which they had reposed. That is, if we could now see the resurrection body rising out of the present imperfect and mortal body as we see the vase produced from the sand, or the butterfly from the caterpillar, or the flower and forest from the seed, the most satisfactory recognition would follow; we could not help regarding it as substantially the same. The *connection* between the resurrection body and its present state we have never yet seen developed, though we believe a connection exists; the glorious development will be accompanied with recognition. Whether the resurrection body, therefore, be like or unlike the present body, or whatever may be its exaltation and glory, it will be known as the *product* of the present body, and so be recognised. When the connection is once made out as a fact—and a connection there must be, and the fact must occur,—recognition must follow.

Eighthly, we have said that the resurrection body will

be "spiritual" in its nature. Consequently, it will approach in its exercises nearer the functions of spirit than those of its former being. It may be as far exalted above what it now is as the mind is now exalted above the body; and the mind being exalted correspondingly, what a wonderful capacity of recognition will the glorified mind have in the spiritual body!

CHAPTER II.

OBJECTIONS CONTINUED.

THERE are two objections which are of more importance than the preceding, and to these we shall give a more extended consideration. Indeed, they are rather difficulties than objections.

1. It is supposed that "particular friendships will be absorbed in universal charity; and that any partial regard toward one good man more than another is too narrow a feeling, and unworthy of a 'saint made perfect.'"

We have said that in several essential particulars heaven is *like* our present state, and therefore we must be *ourselves* forever. What is the fact, as far as our experience and observation extend, in the present state? Perfect holiness in finite spirits is the assemblage of every grace, every virtue, and every thing else that is lovely, excellent, desirable, right, great, and dignified. Do we find that as the best Christians improve in holiness on earth they become less capable of particular friendships? Not at all; on the contrary, the holiest Christians—those who approach nearest the heavenly state—are the warmest and steadiest in their regard to their relations and particular Christian brethren; and heaven is the *perfection* of the present state. Besides, we can never equal the perfection of Christ. Among private Christians, "Lazarus was his friend;" and among the apostles, John was "the disciple whom Jesus loved." His particular friendship for Lazarus and John was not unworthy of Him, nor did it interfere with his love for the rest of the apostles or the rest of private Christians. Why, then,

should the particular friendships of saints be unworthy of them or interfere with their universal charity? The ground of the objection, then,—holiness,—is the very ground of the purest and noblest particular friendships in heaven.

The hope of recognition, in a special sense, is the fruit of grace given in bereavement; and this hope sweetens resignation. And hence, if we shall not recognise our friends in a special sense, grace promises on earth what it will not fulfil in heaven. Besides, if this be so, we should feel no more grief, and indulge no dearer hope, when bone of our bone and flesh of our flesh is laid in the grave, than we do when ordinary Christians, the stranger, and the children of strangers, die. But this is not so. The dearest names on earth are those of our friends, and the dearest graves in the graveyard are those of our own household; and grace will redeem its hallowed pledges beyond the grave. The presence of Christ will compensate for the peculiar grief of bereavement in the peculiar joy of recognition. Moreover, the objection proceeds upon a false principle. Variety of objects, equally worthy, does not lessen affection or diminish happiness, but heightens both. True, we shall love all in heaven because they are holy, and for the same reason they will love us; but for this very reason we shall cherish a peculiar love for those we knew and loved on earth, because holiness heightens love; and, however it may heighten our love for those we never knew, we see no reason why it should not heighten, in the same proportion, our love for those we have known.

It may be replied, if the grace of God can reconcile us to the absence of friends from heaven, it can also enable us to be content with loving others in heaven as we do our friends. To this we reply, the cases are different. In the one case there are reasons in the nature of things; in the other case there is none: in the one, the government of God, to say

no more at present, is to be vindicated; in the other, so far as we can see, this vindication is not involved.

2. It is supposed that grief will be felt for the absence and loss of some who have been dear to us on earth; and therefore it is assumed that we shall not know our friends in heaven.

First, it has been proved, by abundant evidence, that we shall know our friends in heaven; and so the supposition is a difficulty easily solved, not an objection.

Secondly, as a difficulty it is not solved by the assumption that we shall not know one another in heaven. For how then could we know whether our friends are present or absent? and hence the very uncertainty would involve the grief supposed.

Thirdly, if we could at pleasure abstract our minds from those subjects on which it is painful, but *vain*, to meditate, it would increase greatly our happiness. But this we cannot do in this life. The power to do this, it is reasonable to suppose, we shall possess in heaven, because there we shall have a perfectly holy nature, and holiness will regulate natural affection, as it regulates every thing else. This will solve the difficulty. The question is not to be settled upon the abstract principle of natural affection, but love as it is controlled by a sense of divine justice and holiness. God cannot love what is unjust or unholy. The saints will be established in his perfect image.

It is generally supposed that the social affections are natural in man. This is not so. They originate in the initial grace of God. When this grace is withdrawn, man sinks into a malignant fiend; and when it is developed in repentance and faith, he rises into a holy saint. In the one case social affection is utterly obliterated, in the other it is exalted to the highest perfection. But perfect grace is a perfect support; that is, a perfectly holy being can never so love a perfectly unholy being as to be made miserable by

his destruction. The grace that exalts the social affections to the highest perfection can never sanction the exercise of those affections toward an improper object, for this would frustrate the very end of grace. Nothing in the natural man is lovely; we love in man only what is borrowed from grace; and a lost soul has ceased to be what it was; it is no longer an object of love, and, though a holy nature may wish it had been otherwise, it will not be miserable in its absence. What was once an object of affection has ceased to be such; and *the reasons* why it has ceased to be such, when fully known, as they will be in the light of eternity, will be sufficient to prevent any painful meditations or regrets. It may be stated in general terms now, as all true and permanent love for our friends is the fruit of the grace of God, that love can never clash with love for God himself; and hence love for God can never be affected by the loss of former friends. Love for God may require in this life the sacrifice of love for our dearest friends. "If any man come to me, and *hate* not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple:" Luke xiv. 26.

It is impossible for the unregenerate heart to see how this can be. Even imperfect Christians may find it difficult to comprehend this great truth, so much of corrupt nature remains, the knowledge of the nature and designs of God is so defective, and the affections are so divided between God and the objects of this world! But in the perfectly sanctified heart, in which the will is wholly absorbed in the will of God, and the sensibilities sweetly harmonize with the love of God, and the understanding is guided by the knowledge of God, there can be neither murmur, nor regret, nor pang, in approbating the conduct of God, though it condemn to eternal destruction our dearest friends and relations. If by abrupt violence and manifest injustice, without sufficient

and plain reasons, they were cut off, the case would be far otherwise. Then we might mourn or complain upon just ground. But when it is presupposed that in heaven the saints, made perfectly conformable to the will and nature of God, will have before them the entire history of their lost and absent friends, it is obvious that their condemnation cannot be the occasion of any sorrow or distress. In a word, the question is not to be settled upon the abstract principle of love, but love as it is controlled by a sense of the justice and holiness of God, which is analogous to the love of God himself, and which is the nature of the love of the saints in heaven.

Fourthly, the advocates of this objection overlook the design of pious sympathy and affection in this life. Now the entire holy universe is excited in behalf of man, because such tremendous issues are yet unsettled. The Father, Son, and Spirit, angels, prophets, apostles, the ministry, the church, and pious friends and kindred, are all moved to save man, because he is now in a salvable state. But when all the measures of grace shall have failed, when the incalculable expenditure of divine love and sympathy shall have effected no good to the sinner, there will be no longer any object to be accomplished by the mighty, universal, spontaneous, sympathetic, and anxious impulse of holy beings: a continuation of such an impulse would be *vain*. It is *mercy* that now excites and justifies this universal sympathy; for man, upon the *redemptive* principle, has a *right* to trial for a final and blessed destiny, and hence he is a *proper* object of the sympathy of all holy beings. But when that mercy is rejected, and all his gracious rights wilfully and wickedly forfeited, he is no longer a proper object of holy sympathy, and so must perish with the unqualified approbation of the holy universe, it may be with commiseration, but without an emotion of personal grief in a single friend

or relation among the saints of God. The glory of inflexible justice and holiness is terrific to us now; but in the end, in the condemnation of the sinner, it will shine out with such an intense resplendence that it will overwhelm all holy beings with admiration and rapture, and call forth a universal shout of approbation. To the just and irrevocable sentence, "Depart," the attendant angels will respond, Amen! Surrounding saints, however dearly and tenderly they loved formerly, will repeat, Amen! Devils, in the arch-mockery of hell, as they rush forward to seize their prey, will repeat, Amen! The melancholy voice of the condemned conscience within will reiterate, Amen! The mansions of heaven will echo, and the caverns of hell reverberate, Amen! For the emphasis of the terrible word is derived from the profound manifestation of the justice, holiness, and wisdom of God in the open light of eternity.

Fifthly, profound theologians have clearly elaborated the conclusion that the eternal condemnation of the sinner is founded in the *love* of God; and so they have concluded that the *happiness* of all holy beings requires it. We shall not detain the reader with the argument. No other conclusion could insure the happiness of *God himself*, for he has demonstrated that he loved the sinner with an infinite love; and if the happiness of God and of his holy universe be not unaffected by the condemnation of the sinner, then God must be infinitely miserable, and his holy universe measurably so,—a conclusion which, being manifestly absurd as it respects God, must be false as it respects all holy beings; because they can be happy only as God is happy,—that is, God can do nothing that shall make them unhappy.

Sixthly, if we have failed to give the true reasons why the saints will not grieve for the absence and loss of some who have been dear to them on earth,—if we have not even approximated to the true reasons,—they are implied in the

following plain declarations of Scripture respecting the happiness of the heavenly world. "And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away:" Isa. xxxv. 10. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces:" Isa. xxv. 8. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes:" Rev. vii. 17. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; *for the former things are passed away:*" Rev. xxi. 4. The refutation of the objection is contained *in* these Scriptures, and, though we may not have evolved from them the true principles or reasons on which they will be finally verified, the day will disclose them. And let us rest assured that one of the reasons of the happiness of the saints cannot be ignorance of the presence of each other; for this, we have shown, cannot be; and such ignorance, to say no more, would lessen the happiness of heaven; that is, a sense of loneliness would exist in the stead of subordinate love.

CONCLUSION.

1. PRACTICAL. The subject that has engaged our attention is one of pure and powerful motive.

By motive we do not mean a sense of duty, which is produced alone by the knowledge of the will of God; but an inducement to obey the will of God. Numberless are the motives to serve God. Life, this vain and transitory life, is full of them. But to the pious and bereaved heart no motive is superior to the hope of reunion and recognition of sainted friends and relations, and perpetual and exalted communion with them, but the hope of meeting and communing with God himself. Next to our own salvation in our solicitude is the salvation of our nearest relations and friends; and this solicitude is sweetly congenial with the hope of dwelling inseparably with them in heaven. Our sainted friends are true friends; for insincerity, selfishness, and alienation, are impossible in heaven, and there the ties that bound them to us on earth have lost nothing of their sanctity and tenderness. When the good man dies and enters heaven, who has not felt that the charm of this poor world has been lessened and the attraction to that blessed land above sensibly heightened? And when those dear, *dear* ones of our own household leave us for glory, we too would unfold the wings mysteriously enwrapped within us, and follow them in their blissful flight to that fair and pure country. In the overflowing bliss of meditation on the heavenly meeting, how often do we spontaneously thank God in our inmost hearts that there *is* a heaven! Very far gone in degeneration and insensibility must be the heart that is a stranger to this precious sentiment of gratitude, who finds not an

additional motive to serve God in the departure of every pious friend and relation to the blessed Spirit-land.

Our sainted loved ones! The remembrance of their gentleness, goodness, and love, represses our waywardness, checks our worldliness, chides our spiritual sloth, rouses us from our lethargy, revives our zeal, enlivens our hopes, increases our diligence, and invigorates our faith. And the thought of what they now are—so much better and holier than we are, and in such a holy and happy world, in such exalted and happy company, and engaged in such noble and holy employments—chastens our sensibilities, subdues our pride, weakens the motives of sense, deepens the conviction of the necessity of entire crucifixion to the world and entire purification and consecration to God, that we may become in nature like them, and so be suitable for fellowship with them. We know they have been so long in that pure world above that they are better than we are, and in order to be happy with them there we must be better here, and that before we die. We never could think of meeting their pure spirits as we are; and if no other motive could heighten our religious devotion, the desire to be holy as they are were enough to do it. If we knew it were certain that we should converse with them familiarly again on earth, how would we prepare for the blessed occasion! We believe, if we were now about to enter heaven, they would not decline our society, but, from the love they bear for us, would overlook our many infirmities and imperfections, and condescend to claim us as their kindred and welcome us to their companionship.

We are on the shore of a deep, broad river; we are all here—the whole family. Our journey is across that river; the other shore is invisible; but one of us can pass at a time, and he that passes can never return again. One—it may be the youngest—steps into the boat, bids us adieu, and the last

words we hear are, "We shall all soon meet again on the other shore." One by one, after anxious intervals, departs for the other shore, and with every departure those that remain the more ardently anticipate the time of their departure. The last is on his way; all his hopes are before him; not a motive remains to detain him a moment on the desolate shore he is leaving, and the grief of all the partings is forgotten in the joy of the meeting.

Among the strongest motives that bind us to this earth are those of a social nature. We live principally for that dear hallowed circle we call our home: this is our earthly paradise. Here the sweetest flowers bloom and the richest fruits of life are gathered. From its sacred retirement we go forth to the business and suffering of life, but to return with the means of accumulated bliss. We expend life for the security and happiness of home. Let that home be wasted by death till the last loved member remains in its desolate old walls and the wide world is a land of strangers:—what now? Why, if we are ready, we but wait the bidding of God to depart, and there are moments when we long to depart and go where our sainted ones abide. Amid the thousand ills and perils and misfortunes and afflictions, troubles and trials, temptations and persecutions, responsibilities and duties, exposures and uncertainties, disappointments and discouragements, hardships and necessities, jealousies and emulations, of mortal life, there is one place on earth where we freely disclose our hearts, and feel safe; one place where we repose in peace and security, which we call our own, to which we look from the remotest parts of the world; whose smile is dearer than the applause of admiring multitudes; whose remembrance of us is preferable to inscriptions upon canvas, marble, or brass; to which we hope to return after the waste of strength and time; where we *wish* we could live and die; and whose rich treasures of the

heart we wish transferred with us, after death, to the land where the flower never fades and the leaf never withers. That place is *home*—a pious home, around which is an encampment of angels in this world of evil and of dangers, and an enchantment like that of heaven itself. I know not what others may think of it, but I cannot form a perfectly congenial idea of heaven till I conceive of it as the happy abode of the departed members of my own broken family circle. And, consequently, by as much as the social element enters into the bliss of heaven should the hope of the heavenly recognition and reunion be an inducement to prepare for heaven.

There are times when we are so much absorbed in the reminiscence of social joys departed, and in the hope of their continuance and exaltation in the future state, that for the moment we lose sight of every other motive to live for God but to rejoin our friends in heaven. And so the very hope of recognition and reunion is made the occasion of improving in piety and accelerating our motion toward heaven. Every pious heart is sensible of the power of this incentive. Let others explain it as they may, to my mind it is inconceivable how it can be otherwise without extinguishing one of the purest emotions of which our social nature is susceptible, and disproving the legitimacy of the strongest subordinate motive that can govern our conduct in this life. What more rational than the supposition that angelic regard for heaven is heightened by the gathering together there of the ransomed millions of earth? Is not heaven thus every hour becoming more delightful to angels? And if it were possible for them to dissolve their allegiance to God and relinquish the blessedness of their condition, is not the probability that they will do either becoming less and less, as the triumphs of the Cross are multiplied and the accumulating fruits of redemption are gathered into heaven? May not

the same be said of the saints themselves? Why, then, should not that which is in itself essential to the progressive happiness of heaven be a motive in regulating our lives here? On our social nature is the stamp of God; we are borne along toward heaven by the holy promptings of our social nature with the approbation of God; and we anticipate the consummation of these promptings in the immediate presence and with the ineffaceable seal of God. Yes, we hope to meet our friends again; but we hope to meet them in heaven, because that is the place God has prepared for them, and where he shall unite us forever. Surely, then, a motive with such a source, such an object, such a consummation, and such an approval, not only must be legitimate in the profoundest sense, but influential on our hearts and lives to a degree inferior only to that which is supreme.

The hand of God united us in the tenderest bonds on earth, and, pointing upward, he said, "I will affix the eternal seal *there*." That seal cannot be affixed if we are not there. Oh, it must be a moment of ineffable joy to those who are reunited by God's own hand in that pure and lovely land. May such a moment be ours! It will be a part of our reward. Let us live for it. We live for it when we live for God. Duty is plain. We take up every imperishable interest in the discharge of duty. The hope of reunion brightens as love for God increases. Holiness quickens the motion of our souls to the place where our holy dead await our arrival. The light of the gospel only can guide us to their presence: let us follow that light. They are with God, because they are like God. There is no higher flight of hope than to be like God, and the resemblance is the sure guarantee of reunion with our sainted friends and relations. Let us be well prepared to go, that, when we leave, we may not be like one running into every room in the house to see if he has left nothing he shall need by the way.

2. The hope of recognition and reunion is a source of the purest consolation.

The unutterable grief we feel in the loss of our dear kindred would be an astounding mystery indeed if the gospel furnished us with no explanation and no relief. For every other necessity of our immortal nature abundant provision is made by the Father of our spirits. The wants of our mortal bodies, and the wants of our spiritual nature, are all provided for; and we never can believe that our social nature is doomed to languish in hopeless bereavement or to indulge anticipations destined to disappointment. If one pure rational inquiry of the soul found no response in the gospel of Christ, we would pronounce that gospel incomplete. But the gospel, as we have endeavored to show in this treatise, reveals so clearly the doctrine of future recognition and reunion, that failure to derive unspeakable consolation from it must be ascribable to a sense of our worldliness or moral insensibility. No truth of the gospel, however clearly revealed and firmly believed, can be consolatory, unless it find a response in a heart already holy or seeking holiness. To the unregenerate, it is true, our subject is one of deepest interest; but to the regenerate, whose hearts are already in motion toward heaven, it is full of comfort, because they are going to the place where they shall meet their sainted dead.

It is a consolation to us to know that with our pious dead the bitterness of death is past. The career for glory with them is run. Their probation is over. Their exalted spirits are thrilled with the consciousness that their destiny is settled forever in heaven. They are the companions of angels, and converse with them and sing with them, and are ready to teach us all they have learned in heaven when we shall rejoin them. They are the companions of saints, and so are in the most congenial society in the universe. They are en-

gaged in the noblest employments and services. They live in a temple of which God is the master-builder, Christ the supporting pillar, the Spirit the central light, the songs of creation and redemption the choral melody, immortality the surrounding walls, angels the sleepless watchmen, infinity the boundless range, and eternity the endless day. There they live; and why should we wish to live with them, and think so much of them, and yet imagine that they do not think as much of us and wish us to live with them? What remains? That we meet them again, and see them face to face, and be with them forever. And this shall be so after a little while.

Let us meditate on the future reunion. The very grief we feel in bereavement is uniting us the more closely to the departed, and so is preparing us for the happier meeting. The more we think of them and love them in this life, the more we shall love them in heaven. We consider the flowers that bloom on their graves as too sacred to be gathered by mortal hands; and this tender care is expressive of the intensity and purity of our devotion, and indicative of our joy when we meet their loved forms on the other side of the land of graves. There is a sort of omnipresence connected with them, or, rather, wherever we go they seem to be with us. The bonds of love and friendship are unbroken; the spirit of love and friendship still lives, though the friends and loving ones are invisible. Every thing imaginable of innocence and beauty on earth or in heaven is associated with them. And if we interpret nature, providence, the gospel, and humanity, aright, every thing will reveal the impress of hope and shed a cheering light upon our path to immortality; what, then, must be the realization of the hope and the possession of the world which that light reveals! Birds of beautiful plumage greeted Columbus several days before he caught a glimpse of the new world; so, in our holy visions,

A thousand wings are hovering o'er
The dazzling wave and the golden shore.

Imagine a saint about to enter heaven: what are his first expectations? Why, that he will find there those whom he loves most and knows best. His supreme expectation is that he will see Christ, and next he expects to see his pious relations and friends. He knows he will see a great many others, but as yet he does not know who they are, and hence can form no definite idea of his meeting with them. He expects to fly past millions of the ransomed and angelic orders to the embraces of those he loved and knew best on earth. Why should it not be so? I do not know that we will stop to form new friendships till we have renewed our old ones, or that we will seek new objects of love till we have found our former ones.

Oh the rapture of the first meeting! How many a parent has followed child after child to the grave till all were gone!

Yes; parted thus they rest, who played
Beneath the same green tree;
Whose voices mingled as they prayed
Around one parent knee.

One bitter blast blew all away.

But, true as my very being here, they are all in heaven, and the explanation of the separation heightens the rapture of the reunion. How often have we looked upon our loved ones reposing in death, and wondered—

Is this death's seal? The impression, oh how fair!
Look, what a radiant smile is playing there!
That was the soul's farewell.

And sweeter smile than that, or than was ever given by that sleeping face, will be the smile of greeting in the heavenly meeting.

How often, in the stillness of eventide, or in the hour of holy meditation, amid the deep hush of his soul, has the

bereaved husband looked aloft to the lovely land of his sainted wife, and indulged in a reverie in which his wife seemed listening to his inquiries!—

Will not thy own meek heart demand me there?—
 That heart whose fondest throbs to me were given?
 My name on earth was ever in thy prayer;
 Shall it be banished from thy tongue in heaven?

In meadows fanned by heaven's life-breathing wind,
 In the resplendence of that glorious sphere
 And larger movements of the unfettered mind,
 Wilt thou forget the love that joined us here?

The love that lived through all the stormy past,
 And meekly with my harsher nature bore,
 And deeper grew, and tenderer, to the last,
 Shall it expire with life, and be no more?

Yet, though thou wear'st the glory of the sky,
 Wilt thou not keep the same beloved name,
 The same fair thoughtful brow, and gentle eye,
 Lovelier in heaven's sweet climate, yet the same?

Shalt thou not teach me, in that calmer home,
 The wisdom that I learned so ill in this—
 The wisdom which is love—till I become
 Thy fit companion in that land of bliss?

Come, this is not fancy. It is the melody of the affections, sweeter than the

Low love-tones of angels
 From the starry skies around;

and that wife will clasp you again to her pure bosom, and tell you it is all a celestial reality. How pleasant the light on the grave where she sleeps! How sacred the spot—it may be far away over hill, and river, and mountain—where she reposes! How endeared the distant dwelling in which you spent with her so many happy years, and where, on the lawn and in the fields and groves about it, your children rambled

and sported! Oh, she lives forever, thank God! and there is joy reserved in heaven for you. Blessed man, be faithful. Earth's fame is a bubble, and its wealth vanity. She is with the holy God, and his holy angels, and his holy saints; and may you in the end be with her! "Victory!" was on her dying lips. May the same shout of triumph be heard on your death-pillow! The children may you

Allure to brighter worlds,
And lead the way.

Reader, my pleasant task is nearly done. A few words more, and it is done. This life, I have said, is but a part of our being—its infancy,—in tears, but in hope. The boundless, blissful future is before us. Here friendship is interrupted by death; there it will be perpetual. Here our attention is divided by interests of a temporal nature, pressing and constantly recurring; there all these will have no existence, and, in the endless rest of heaven, nothing can interfere with our reciprocity. Here a thousand solitudes for each other's welfare accompany us through life; there security is so complete that solicitude is impossible. Here friendship is founded in a fallen and imperfect nature; there it will have its basis in an exalted and perfect nature. Here we are often separated from each other by the allotments of divine providence; there our work will be done, and scattered members of the family will be united in the same blessed place. Here we are often separated for years, and sometimes our friends die in a distant land; there, anywhere we are at home with each other, and if on divine missions we be sent, we know return is certain. Here one after another of the circles of hope and friendship departs till all are gone; there they all meet who have been pious, and shall never be separated again. Here no language can express how much we love each other; there this will be done with the clearness of open vision. Here we are

a mutual support and comfort; there we shall be a mutual joy. Here old friendships are seldom lasting and new ones seldom formed; there old friendships can never be broken up, and new ones will be formed with the endless circles of saints and angels. Here our mansions have often been the abodes of grief and saddest bereavement, and we have deserted them at last because those we loved were removed by death; there our mansions will be the abodes of perpetual joy, and we will never desert them, because those we love will never leave us, and the charm of their company will be heightened by the perfection of holiness. Here every affection has its pang and its tone of sadness at the foot of the cross; there every affection will rise to its maturity in blessedness, and have its strain in the song of grateful praise, adoration, and love, before the throne. By the way of the cross, the grave, and the skies, lies our path to the company of our sainted ones. "Arise, let us go hence."

THE END.

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